MINUTES.

Reformed Presbyterian Synod

OF IRELAND.

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OF

THE PROCEEDINGS

OF THE

REFORMED PRESBYTERIAN SYNOD

OF IRELAND,

AT ITS

ANNUAL MEETING IN BELFAST,

JUNE, 1884.

Londonderry:
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1884.

MINUTES OF THE PROCEEDINGS

OF THE

REFORMED PRESBYTERIAN SYNOD

IN IRELAND.

MDCCCLXXXIV.

SESSION I.

Belfast, Monday, 9th June, 1884.

Constitution. THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND met. The Moderator preached from Amos vii. 2, last clause—"By whom shall Jacob arise, for he is small" —and constituted the Court with prayer.

Ruling Elders having handed in their commissions, a Roll was formed as follows:—

REV. ROBERT ALLEN, MODERATOR.

NORTHERN PRESBYTERY. Roll.

MINISTERS.	ELDERS.	CONGREGATIONS.
.....	Henry Smith	Ballylaggan, B:Money
.....	Samuel Lyons	Ballymoney
.....	.....	Cloughmills
Jas. D. Houston, B.A.,	William Ramsay	Coleraine
.....	Robert Clarke, jun., ..	Dervock
Isaac Thompson, LLD.	William Mayberry....	Drimbolg, Portglenone
James Littlejohn, ...	.....	Garvagh
John M'C. Cromie....	Wilson Armstrong....	Kellswater, Ballymena
James Dick, M.A.,....	William Hanna.....	Kilraughts, B:Money
.....	.....	Ringrash, Coleraine.
Alexander M. Stavely,	.....	.....

Roll.

SOUTHERN PRESBYTERY.

MINISTERS.	ELDERS.	CONGREGATIONS.
Alexander Savage,....	Benjamin Thompson,	Ballenon, Poyntzpass
William M'Knight ..	.....	Ballylane, Markethill
.....	Thomas Henry,.....	Crievagh, Ballybay
.....	.....	Dromore
.....	.....	Fairview, C:Blayney
William S. Ferguson,	.....	Grange, Stewartstown
.....	.....	Lisdonnan
Gawin Douglas, ...	.....	Loughbrickland
Alexander S. Lyons, ..	Robert Long, ...	Newry
.....	Thomas W. Martin ..	Rathfriland

EASTERN PRESBYTERY.

MINISTERS.	ELDERS.	CONGREGATIONS.
.....	William J. Galway ..	Bailiesmills, Lisburn.
.....	Hugh Blair.....	Ballyclare and Larne
Josias A. Chancellor ..	Patrick Burns, ...	Belfast
Torrens Boyd.....	Samuel Douglas,.... / *Alt.* Robert Mack,	Dromara
Matthew Hodge, ...	William Donaldson, ..	Killinchy
Robert J. Morrell, ..	Wm. J. Milliken, .. / *Alt.* Alex. Cheyne,..	Knockbracken, Belfast
Wm. J. Maxwell, M.A.	.....	Liverpool
Robert Allen,.....	William Adams, ...	Newtownards
Jas. Martin, M.A., M.D.	.....	.....

WESTERN PRESBYTERY.

MINISTERS.	ELDERS.	CONGREGATIONS.
Charles K. Toland, ..	William O'Neill.....	Bready, Strabane
.....	.....	Convoy
Samuel Ferguson, ...	John Longwill	Faughan, L:Derry
.....	David Hopkins	Limavady
Robert Nevin,.....	Joseph Hall	Londonderry
.....	Robert Watson	Mulvin, Strabane
R. A. M'Farlane, M.A., B.D., ...	.....	Stranorlar
William Dick, M.A.,..	.....	.....
William Scott, ...	.....	.....

N.B.—The Rev. A. M. Moore, of Geelong, Australia, is reckoned a member of the Eastern Presbytery.

Installation, Rev. J. Dick.

I. It was reported on behalf of the Northern Presbytery that the Rev. James Dick, M.A., had been installed in Kilraughts since last meeting of Synod, and his name was inserted in the Roll.

Installation, Rev. Gawin Douglas.

II. It was reported on the part of the Southern Presbytery that the Rev. Gawin Douglas had been installed in Loughbrickland since last meeting of Synod, and his name was inserted in the Roll.

Sc. Deput.

III. A commission to Rev. R. Dunlop and Mr. James Semple, Ruling Elder, as a deputation from the sister Synod in Scotland, was presented and read.

Mr. Dunlop was present and took his seat in Court.

IV. The Moderator addressed the Court, and requested that a member should be chosen to succeed him in the chair.

It was moved by Rev. A. Savage, seconded by Rev. J. D. Houston, and passed unanimously, that the Rev. James Dick be Moderator for the ensuing year. Mr. Dick took the chair, and addressed the Court. Rev. J. Dick, Moderator.

V. The hours of meeting were fixed to be from 10 o'clock (to-morrow, 11), *a.m.* till 3 *p.m.*; and from 7 till 10 in the evening or later, as occasion may require. Hours of Meeting.

VI. The Clerks of Presbyteries were appointed a Committee of Bills and Overtures—to report afterwards. Com. Bills.

VII. A Committee was appointed to draw up an Order of Business, consisting of Revs. A. Savage, J. A. Chancellor, S. Ferguson, Dr. Thompson, C. K. Toland—to meet to-morrow at 9.30, *a.m.*, and report to Synod when met. Com. Order of Business.

VIII. A Committee to inspect the records of Presbyteries was appointed, consisting of Messrs. S. Ferguson (Convener), Cromie, and O'Neill. This Committee reported subsequently as follows:— Records of Presbyteries.

"It is hereby reported that the Committee appointed for the purpose, have examined the records of Presbyteries, and find them to be correctly kept.

"SAMUEL FERGUSON, Convener."

IX. Messrs. Houston, Dr. Thompson, and Lyons were appointed to prepare a minute with reference to the death of the Rev. James Brown. The minute was afterwards furnished as follows:— Death of Rev. J. Brown.

"It is with feelings of great solemnity, and with a deep sense of the loss sustained by the Church, that this Synod puts on record the death of the Rev. James Brown, of Ballymoney. At the time of his death he had been a minister for more than twenty-three years, first having charge of the united congregation of Ballymoney and Dervock; and during the last few years of his life labouring in the congregation of Ballymoney alone. With heart touched with love to Christ and love to souls, our brother entered upon his life-task with a zeal and single-heartedness that made it manifest that his ministry would be, in no ordinary degree, useful. The early promise was, by the blessing of our Covenant God, fully realized. The Church knew him as an earnest, faithful, and eloquent preacher of the glorious Gospel; his congregation knew him as a diligent pastor, and a warm-hearted friend; and all who were acquainted with him, knew him as a man of God, and a courteous gentleman. Among his own people he was greatly beloved, and the news of his death came like a heavy personal trial to every one of them, and their attitude and demeanour, as he was taken from them, testified to the singular esteem with which they regarded him. Our brother was very ready to do the work of the Church, and he entered into every labour brought to his hand with true and loyal devotedness. The Foreign Mission, of which he was Secretary, was specially dear to him, and with warmth of heart, and willingness of hand, and eloquence of tongue, he threw himself into this work. We cannot but feel that the Mission has sustained a severe loss in his removal. The circumstances of his death were fitted to teach solemn lessons. At a comparative early age, when, as

Death of Rev. J. Brown.

far as we could see, many years of usefulness might have been lived by him, Mr. Brown was taken. He was stricken down suddenly and unexpectedly. He went almost from the pulpit to a bed of affliction, from which he never rose. The terrible disease which cut him off did its work very rapidly; but, as the stages of its progress were making themselves unmistakably visible, our brother's faith in the Unseen never wavered. Resignedly and joyfully he met the last enemy, and through Christ obtained the victory. From the scene of his work and conflict, he went to enjoy his rest and reward. We who remain would seek to improve this dispensation, by cultivating a closer walk with God, by girding ourselves more manfully for work and duty, and by abstracting ourselves more and more from the inferior interests of earth. As our ministerial ranks are being thinned, as fathers and brethren beloved are taken from our side, we would be stimulated to draw more closely together, to redeem more really the hours of our day of duty, and especially to look more expectingly to the Master whom we serve. We would seek for fresh supplies of grace to enable us more strictly to follow those who, through faith and patience, are now inheriting the promises, that their lot may be our lot, and that their crown may be our crown. Resolved that a copy of this minute be sent to the widow of the Rev. James Brown, and that an assurance of our sincere sympathy be, along with it, conveyed to her."

Death of Rev. W. Russell.

X. Messrs. Chancellor, Allen, and Burns were appointed to prepare a similar minute in regard to the death of the Rev. William Russell. They subsequently handed in the following:—

"This Synod cannot but record the deep feelings of sorrow and sense of loss with which they have heard of the death of their late venerated and beloved father, the Rev. William Russell, of Ballyclare. He was the last of a number of distinguished ministers in this Church, who began life close upon the beginning of the present century, and who have all been taken from us within the past few years. Their memory is still fragrant in our midst, and their names will long have an inspiriting influence upon their younger brethren, who were accustomed to regard them with so much veneration. But the place they held in our councils is now vacant, and in our assemblies we shall see their faces no more. It is not with regard to their present condition, of which we can have no doubt, but from a feeling of deprivation and concern for ourselves, that we are forced to cry once more, "Our fathers, where are they? and the prophets, do they live for ever?" Mr. Russell was born in 1801, and ordained in 1840, having been at his death, on the 7th of April last, a member of this Court for the past forty-four years. His attendance at Synod, and at the several courts and meetings of the Church, was so regular that his example and influence produced a powerful effect upon others. In everything that concerned the welfare of our Covenanted Zion he took such a deep and practical interest; his counsels were so wise, his services so ready, his zeal so steadfast and stimulating, and his conduct so consistent, that language would fail to represent the loss this Church has sustained in his removal. The value of the services he rendered in the ministry was greatly enhanced by the singular beauty of his character, and the uniform dignity of his deportment. Let us, then, who remain 'not be slothful, but followers of them who, through faith and patience, inherit the promises.'"

Mr. M'Donald present.

XI. Mr. John M'Donald, R. E. from Glasgow, being present, was invited to sit and deliberate.

Rev. W. Dick.

XII. It was moved, seconded, and unanimously agreed to, that the name of the Rev. William Dick, M.A., be

inserted in the roll of the Western Presbytery, as a constituent member.

The Moderator concluded with prayer.

SESSION II.

Tuesday, 10th June, Eleven o'clock, a.m.

Synod met and resumed, Dr. Martin conducting devotional exercises.

XIII. Mr. James Smith, Ruling Elder, from Airdrie, being present, was invited to sit and deliberate. Mr. J. Smith present.

XIV. Mr. Semple, of the Deputation from the Scottish Synod was present, and took his seat in Court. Mr. Semple present.

XV. The Committee of Bills reported that no Bills or Overtures had been received by them.

XVI. The Committee on the Order of Business reported a programme, which, with some modification, was adopted.

XVII. It was moved by Professor Chancellor, seconded by Mr. Boyd, and passed unanimously, that the Rev. J. D. Houston be now appointed assistant Clerk of Synod, and that £5 *per annum* be paid him out of the Synodical and Incidental Fund, as an acknowledgment of his services in that capacity. Mr. Houston appd. Assis. Clerk.

XVIII. The next meeting of Synod was appointed to be held in Belfast, on the Monday after the second Sabbath in June, 1885. Next Meeting.

XIX. The Editor of *The Covenanter* reported a slight addition to the number of subscribers for the current year. But he was still anxious to be relieved from the charge of the periodical. Various suggestions were thrown out in regard to it. It seemed to be the desire of Synod that there should be a return to monthly publication, as before 1883, and that the Editor now in charge should retain it for the present. The Periodical

XX. The Report of Synod's Trustees was brought up and read, as follows :— Trustees' Report.

"The Trustees report that they have attended to the financial business entrusted to them in the usual manner during the past year, and that no loss of funds has been sustained. They herewith submit to Synod the annual accounts. The Trustees of the late Dr. Charles Hurst, have now so far realized his estate, as to be able to hand over to the Trustees of Synod a residue of £3,000, for the benefit of the Jewish and Foreign Mission. This amount is secured by mortgage on freehold landed property, bearing interest at 4½ per cent. The annual income is available for the support of the Mission. In addition to the above, a life policy for £400 is still in their hands, and the annual premium will require to be provided for.

"JOSIAS A. CHANCELLOR, Convener."

"Belfast, 4th June, 1884."

It was moved by the Rev. A. Savage, seconded by the Rev. T. Boyd, and passed, *nem. diss.*, That the Report be

accepted, and that the cordial thanks of Synod be given to the Trustees of the late Dr. Hurst for the wise and successful manner in which they have managed the trust, and brought it to an issue which is so advantageous to the Church.

Mr. Moore's Policy of Issurance.

XXI. Professor Chancellor called the attention of Synod to an application made by the Rev. A. M. Moore, of Geelong, to be permitted to sell the policy of insurance on his life, the annual premium on which is paid by Synod. It was unanimously resolved that the Trustees of Synod be authorized to buy Mr. Moore's policy at the price of £140, sterling, the annual premium on the policy, and also the legal expenses of the transfer to be defrayed out of the Australian Mission Fund.

Adjourned with the benediction.

SESSION III.

Tuesday, 10th June, Seven o'clock, p.m.

Synod met and resumed, Rev. J. M'C. Cromie conducting devotional exercises.

Code of Discipline.

XXII. Mr. Houston, as Convener of the Committee appointed for the revision of the Code of Discipline, reported that, as he could not find time to attend to the matter, in consequence of the pressure of other engagements, no meeting of the Committee had been held. The Committee was re-appointed, consisting of the Moderator, Dr. Thompson, Professor Chancellor, Rev. G. Douglas, Rev. James Dick, and Rev. J. D. Houston, Convener.

XXIII. The Clerks of Presbyteries were appointed a Committee to draw out a scale of Preachers' Appointments, and report to-morrow. The Committee subsequently submitted the following scale, which was adopted, viz. :—

	July.	Aug.	Sept.	Oct.	Nov.	Dec.
Mr. Stavely, ...	N.	W. 1,2,N.	N.	S.	E.	N. 1,2,E.
Mr. Warwick, ..	W.	3,4,S.	S.	E.	N.	3,4,S.
Mr. W. Dick, ..	E.	N.	E.	N.	W.	W.
Mr. Musgrave, ..	.. ..	.. ..	N.	W.	S.	N.
Mr. Gillespie, ..	S. 1,2,W.	5,E.	W. 1,2,W.	.. ..	.. ..	.. ..
Mr. Scott, ...	3,4,S.	1—4,E	3,4,S.	N.	N.	E.

Report of For. Mission.

XXIV.—The Annual Report of the Foreign and Jewish Mission was read by the interim Secretary. Its adoption was moved by the Clerk, seconded by Mr. Maxwell, and passed unanimously.

The following is the Report:

Foreign Mission Report, 1883-'84.

Duty of Church to be Missionary.

The missionary spirit is exclusively the outgrowth of Christianity. Pagan peoples never dreamed of making converts, or propagating their religions. Even Imperial Rome, amid all her exacting demands, never asked men to change their gods. Christ started a new era when He said to His disciples, "Go ye into all the world and preach the Gospel." Thus He proclaimed, in the grandest manner, "The old order changeth, giving place to the new." The Church actually *lives* by that word which has proceeded out of the mouth of her Head. If she has any vitality—if she is aware of her responsibility—if she has a right to exist as a distinct institution, she must be *Missionary.* And we believe that her own prosperity and comfort will be in direct ratio to the degree in which the missionary spirit is found in her. The quality of such a spirit is twice blessed: it blesseth those that give, and those that take. The hearty, whole-souled engaging in this great work will not only bring benefit to our benighted fellow-men—it will also exert a wonderful reflex influence on ourselves, quickening the current of our spiritual life, bringing to us, with gracious inpouring, the blessing of those that were ready to perish. The Church, too, when she knows her position, passionately longs to be engaged in the holy work. She desires to be strong, that she may be able for it. "God be merciful unto us, and bless us, and cause His face to shine upon us: that Thy way may be known upon earth, Thy saving health among all nations." The Church of Christ is not selfish. She wants a full flood of blessing, not that she may dam it up within her own territory, but that she may, by the spiritual hydraulic force that is in her, send it out in streams that will carry life, and joy, and strength to human souls. She is "a fountain of gardens, a well of living waters and streams from Lebanon"—a grand centre of renewing, and refreshing, and life-giving influences. Alas! how far short has the Church, in her best days, come of this high ideal! How slightly have the foremost of the Churches realized their responsibility! We can well imagine poor heathen men, just now brought to the light of the Gospel, wondering, with great wonder, at the past apathy of the Churches. "You have known the truth now for more than eighteen hundred years, and you have been commissioned to proclaim it to all peoples, and yet we have never heard of it till now." It is not because the chariot wheels of salvation move slowly that the knowledge of the glory of the Lord has not yet filled the earth; it is not because the Master is unwilling to go with her that the Church has not clasped all tribes of people in her embrace; but it is because of the

Past supineness.

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supineness, and apathy, and indifference of those whose souls are lighted. The Church has not used the power that is lodged in her. She has not risen to many a grand occasion presented to her in Providence. She has clogged her own footsteps by her selfishness and niggardliness. Let the Church but awake to a true sense of her responsibility—let her become conscious of the might of that grand power that resides in her—let all her sons be roused by the magic touch of the angel of her destiny, and the missionary enterprise will no longer pine and languish. Soon the heathen will be brought to Christ for His inheritance, and the uttermost part of the earth for His possession. A revived world will bear glad witness, that the time of lassitude and inaction has for ever passed away.

The Mission in the past year.

The history of the Foreign Mission during the past year has been varied, and changeful in complexion, containing several chapters which must be read with sad solemnity of feeling, and others also, the study of which will inspire with joy and hope. We must not forget that the day of the Church's activity is a day that is neither clear nor dark; not until the eventide comes will there be unclouded light. We must expect alternations of clear and dark, and at times the dark will greatly prevail. We must look for times of comparative failure as well as for times of success. And it is enough for us to know that we are at the work, doing our best, and leaving, without a tinge of doubt, the result to God. If we have manfully done our duty, if we are conscious of having given ourselves whole-heartedly to the task, *we* will not have failed, though the work may have failed. Work done to the measure of our ability will never be reckoned by God a failure. And we must also remember that, what to our shortsightedness seems to be defeat, may be an advanced step in God's pathway to success. God's working proceeds on lines which differ from the lines along which we go as we labour. What we count success, perhaps the Allwise One may reckon failure, and when we are disposed to droop the head, and mourn on account of what we think labour spent in vain, perhaps God is rejoicing, and the recording angel is chronicling a victory gained.

Death of Rev. J. Brown.

At the beginning of the year a shadow was cast over your Committee, and over the whole Church, and over the Mission, by the sudden death of the late Secretary, the Rev. James Brown. It seemed as if God's hand reached out and snatched our brother from his post without any note of warning. We did not expect such a trial when this time last year our friend stood before this Synod, and, in the warmth of his heart, and by the eloquence of his tongue, pleaded the cause of this Mission. A few weeks later and

we were startled by the news that he was gone from our earthly fellowship. Disease did its work very rapidly, making it evident at once that he was marked for the grave. It is a melancholy pleasure to us to lay a wreath upon his tomb. During the short time Mr. Brown held the office, he displayed an amount of zeal, and developed a capacity for work, which gave promise of great future usefulness. His heart was in the work. In the course of the last conversation which your interim Secretary had with him, as the shadows of evening were falling, and as the tones of his voice were becoming low, he spake with warm and yearning interest about the Mission in Antioch. But his work in this department, as in every department of earthly labour, was done, and he has now entered upon his rest and reward. We must not grudge him to the higher service of the upper Sanctuary. Rather let it be ours to desire a larger measure of the faith and patience of those who have preceded us in fields of labour, praying that their mantle may descend upon us, bringing along it a double portion of their spirit and blessing. Report of For. Mission.

We regret to have to report that during the year little or no progress has been made with the erection of the Mission Buildings in Antioch. This sad state of matters is not owing to any lack of activity on the part of Dr. Martin, or want of zeal on the part of your Committee. Dr. Martin has been most vigilant and energetic, but it is not easy to meet and counteract the perfidy and hostility of the Turk, whose policy is proverbial for deceitfulness and delay. As the Synod will remember, on the faith of a Permit, issued in February, 1882, by the Turkish authorities at Antioch, Dr. Martin began the work; but very soon afterward he was compelled to abandon it, the local authorities affirming that a Permit was not sufficient, and demanding that a Firman should be shewn. A Firman we have not as yet been able to obtain, though considerable effort has been put forth. Application has been made to the Sublime Porte so long ago as the Autumn of 1882. Since that time we have solicited the aid of the British Consul at Aleppo, and, acting on his advice, we have made known our want to Lord Dufferin, her Majesty's representative at Constantinople, and also to her Majesty's Foreign Secretary. Not much success has as yet attended our efforts in this direction. It is not easy to move the Turkish authorities, especially in the direction of anything that will be for the advantage of Christianity, which is, as it has ever been, the object of their bitterest hostility. In his last letter, Dr. Martin says "The affair of Firman for our buildings is moving somewhat forward." So we live in hope. We must not be discouraged. This little cloud Mission Buildings.

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will lift, and the atmosphere will be clearer in the future. This temporary difficulty will strengthen us for work and warfare in the days to come.

Opposition.

Our Mission in Antioch is not without its perils. Indeed our brethren there have at times to take their lives in their hands. The wrath of the enemy sometimes threatens to burst over every barrier, and that wrath is doubly intense when any success is gained by the Mission. In July last our little band in Antioch was exposed to very serious danger, and had not God proved Himself their true and all-sufficient help, it would have gone hard with them. The Church is familiar with the details of the outrage. On Friday, the 6th of July, the calm of the sanctuary service, previous to communion, was rudely broken in upon by a riotous mob of members of the Greek Church, enraged to fury, because one of their number had become a Christian. At one time more than two thousand wild men, and wilder women, gathered around the house and courtyard, screaming and gesticulating, and demanding that Hanna Elias, the convert, should be given up. For a while the lives of Dr. and Mrs. Martin and the teachers, and especially of Hanna Elias, were in great jeopardy. As it was, they were handled very roughly, being jostled about, and attacked with stones and sticks. After a struggle, the Vice-Consul came, and on Hanna being taken away by the police to a place of safety, the riot subsided. We cannot but admire the way in which both Dr. and Mrs. Martin behaved themselves on this trying occasion; most wisely and courageously did they conducted themselves through the time of danger. The ringleaders, after considerable delays and evasions, were brought to trial, and a nominal sentence imposed. A second trial has been granted, and we have confidence that some course will be taken that will secure the Mission from being exposed to such danger in the future. But whether or not justice be obtained in the courts of Syria, we have no doubt but that this trial will turn out to the furtherance of the Gospel, and God will, as He ever does, make the wrath of man to praise Him, and will restrain the remainder of that wrath.

Schools.

In the Mission Schools there are fluctuations. In the year 1877, 103 pupils were in attendance; in 1879, 180; in 1880 there was some reduction, which was more than made up in 1881. Just now the attendance is smaller than it has been, the pupils only numbering thirty-six. This may be accounted for by the accustomed opposition of the people, and also by the fact that at present there is a revival of effort in the Greek Church to provide schools for their people. In our Schools there are six native

teachers, four male and two female. One of these teachers acts as a colporteur, and does not teach. The male teachers are paid at an average rate of about £30 per annum; the female teachers at the rate of £16 each; and the total cost of the Schools for the past year amounts to £177 5s. We cannot but feel that the School department is a most important, if not the most important department of our work in Antioch, and it ought to be cultivated most carefully and vigorously. If our congregations would make special efforts, as a few of them do, on behalf of the Schools, they would help the Mission most materially. Latterly we have not been able to send so large sums for the Schools as formerly, and in consequence the School Account is in debt. This should not be. Report of For. Mission.

Miss Cunningham still continues in Latakia, prosecuting her studies in Arabic, and otherwise preparing for her work in Antioch. She is making satisfactory progress, and is now able to take two classes in the Mission Schools, and also to teach in the Sabbath-school. This work will be most improving for herself, and will help her greatly to become more speedily acquainted with the language. Since the lamented death of Dr. Beattie she has gone to keep house with Miss Wylie, and finds herself very comfortable. Miss Cunningham.

The general work of the Mission has been going on, as usual, sometimes interrupted for short intervals by our Missionary's weak health. However, the good seed is being sown, and numbers are attracted to hear the Word. As a medical doctor, Dr. Martin is acquiring a growing influence, and his success in the treatment of some difficult cases during the year has greatly extended his reputation, and has opened a door for him in many places to which he could not otherwise have access. The medical fees received by Dr. Martin are handed over to the funds of the Mission. General work.

Very great interest will be attached to our consideration of the affairs of our Syrian Mission on this occasion, from the fact that Dr. Martin, and his esteemed wife, of whom we have heard so much that has touched our hearts, are present with us. Some time ago Dr. Martin asked and obtained from us leave of absence on furlough for a few months. The Committee felt that he needed rest very much. Climatic influences, and the pressure and anxiety of his difficult work, had induced nervous prostration, which was making his task very wearisome. By the good hand of our God upon him, he is now among us, and we give him and his wife a most cordial and hearty welcome, bespeaking for them both a warm welcome throughout the Church which, we are sure, will be *con amore*, accorded Visit of Dr. & Mrs. Martin.

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to them. Dr. Martin will be able to give many details of his experience of Mission work in Syria which are not embraced in this Report.

Hope for the future.

Fathers and Brethren, in conclusion, let us say that it is not in any despairing mood that we lay this Report on your table. It is not written in such hopeful sentences as we could wish. Our expectations have not, in some respects, been realized. Yet still we can stand here to thank God and take courage. *Our* experience is not different from the experience of those who have wrought for Christ in every age of the world's history. Bright moments of success, followed by long dreary periods of but partial success, or complete failure. But we never, for a moment, depart from the belief in ultimate success, not lessened by a single drawback. Though in regard to our work in the present, the lines are true—

> "Now the sowing and the weeping,
> Working hard and waiting long:"

the other more cheering lines are also true—

> "Afterward the golden reaping,
> Harvest home and grateful song."

Yes, afterward! And if we are honoured to sow the seed that will spring up into the yellow grain, for that golden reaping, great honour will be ours. We may not reap the harvest. Others may enter into our labour, and see with their eyes the good time that is coming, the dawn sublime of the glorious day. But if we now true-heartedly do the work for Christ, still, though clouds may intervene, though our eyes may fail with looking long, we may cherish the assured and joyful belief that we are factors in that grand composition of forces that is bringing about the one far-off divine event to which the whole creation moveth.

Mr Houston appd. permanent Secretary.

It was moved by Professor Chancellor, seconded by Rev. R. Allen, and passed by acclamation—1. That the Rev. J. D. Houston be now appointed permanent Secretary of the Foreign and Jewish Mission; and 2, That a large impression of the Report, now read, be struck off for gratuitous distribution.

Mr. Houston signified his acceptance of the Secretaryship.

Dr. Martin addressed Synod.

Dr. Martin addressed the Synod at some length, giving many interesting details respecting the missionary work in Antioch.

Adjourned with the benediction.

SESSION IV.

Wednesday, 11th June, Ten o'clock, a.m.

Synod met and resumed, Mr. Semple conducting devotional exercises.

XXV. Reports of Presbyteries were called for, and read as follows :— Rep. Presbs.

Report of the Northern Presbytery.

During the past year the Northern Presbytery has held its usual quarterly meetings, and also two other meetings, for special purposes. It is ground of thankfulness that all these meetings have been characterized by brotherly cordiality and unanimity of sentiment in regard to the interests of the cause of the Master within our bounds. Northern.

Early in the year a gloom was cast over our fellowship by the death of our beloved brother, the Rev. James Brown, pastor of the congregation of Ballymoney, which event took place on the 28th of July last year. The stroke came suddenly and unexpectedly upon us. In the midst of an honoured career, comparatively young in years, and when hand and heart were active in the service of the Church, Mr. Brown was called away. It was to us a mysterious providence which removed one who, as far as we could judge, could ill be spared, yet we doubt not but that it was sent in wisdom and goodness. We feel that it is not for us to fret or find fault, or to think that the work of our brother has been left incomplete. Rather would we assume the attitude of those who see God's hand, and hear God's voice, in these His wonderful doings. It is our wish to draw from them solemn admonition, a stimulus to greater and more self-denying labour for Christ. Death of Rev. J. Brown.

On the 11th day of September, 1883, the congregation of Kilraughts issued a unanimous call in favour of the Rev. James Dick, A.M., of Wishaw, Scotland. The necessary steps having been taken, and the call having been accepted, Mr. Dick was inducted on the 11th day of March last. We hope for the happiest results from this settlement. Induction, Kilraughts.

During the year a few of our congregations have been visited and addressed by a deputation from the Congregational Aid Committee, and we trust that good results will follow in the shape of increased contributions to this important scheme of Synod. Cong. Aid.

In the vacant congregations and stations under our care, ordinances have been dispensed with considerable regularity, when taking into view the scanty supply of labour at our disposal, yet we cannot but say that the people are suffering from want of the preaching of the

Report of N. Presb. Gospel and pastoral inspection. Some of our vacant congregations have, during the past year, made unsuccessful efforts to obtain pastors; but we hope soon to see them settled.

Death of Mr. Gardner. We regret much to have to state that one of our promising students, Mr. Joseph Gardner, who had finished his undergraduate course, and had attended one Session at the Theological Hall, has been called away by death. About the beginning of the last Session of the Hall, he was compelled to return home, suffering from lung disease, which did its work with great rapidity, and took from us a young and interesting life, just at the threshold of human activities. Such a life stands out before us like a broken column, but in God's eye it is symmetrical and complete.

Mr. R. A. Kerr. Another of our students, Mr. Robert A. Kerr, has, we are sorry to say, fallen into bad health; and, acting according to wise medical advice, has determined to proceed to Australia, in the hope that the genial climate of the country may restore him to vigour. He has requested us, as a Presbytery, to recommend him to Synod that his way may be opened up to receive licence to preach the Gospel before leaving Ireland. In the circumstances, Mr. Kerr having attended two Sessions at the Theological Hall, the Presbytery has agreed to do so, and hope that Synod will favourably regard the application.

Other Stud'ts. The other students under the care of Presbytery are—Messrs. William and John Littlejohn, who have attended three Sessions in Glasgow University, and Mr. John Ramsay, A.B., T.C.D., who has attended one Session at the Theological Hall.

Presbytery nominates Dr. Thompson and Rev. J. D. Houston as members of Commission for the year now beginning.

JOHN CLELLAND CROMIE, Moderator.
J. D. HOUSTON, Clerk.

Report of the Southern Presbytery.

Report of S. Presb. The Southern Presbytery have to report that, during the year they have held four ordinary and two special meetings, at all of which a spirit of harmony and brotherly love prevailed. In all the congregations under the care of Presbytery, there has been the regular administration of the ordinances of our holy religion. Of no congregation could we say that evidence was wanting of spiritual life and satisfactory appreciation of the means of grace.

The injunction of Synod in regard to services of Thanksgiving and Humiliation has been duly observed.

Presbytery is specially gratified in being able to report

the full restoration to wonted health and fitness for all ministerial duties, of the Rev. Gawin Douglas.

Mr. Douglas, having accepted a call from the congrega- Induction, L: tion of Loughbrickland, was installed therein on the 6th Brickland. day of May.

The settlement is a very harmonious and happy one. A liberal member presented the congregation with a convenient and suitable residence as a manse for their newly-installed pastor.

But the congregation is not quite self-supporting, and Presbytery ask for it the usual grant from the Congregational Aid Fund.

The Presbytery has been carefully considering the placing of Dromore congregation also under the care of Mr. Douglas. A satisfactory agreement has not yet been arrived at on this matter.

On the 3rd of April, the Rev. John Martin, Rathfriland, Rev. J. Martin accepted a call from the congregation of Wishaw, Scotland.

Presbytery very much regretted Mr. Martin's return to his native land, as his pastorate in Rathfriland, though brief, was very successful.

The congregations of Ballybay and Rathfriland have Calls. each addressed a call to Mr. A. P. Gillespie, B.A.

Presbytery nominate Revs. Alexander Savage, and William M'Knight, as members of Commission for the ensuing year.

A. Savage, Moderator.
A. S. Lyons, Clerk.

Report of the Eastern Presbytery.

The Eastern Presbytery has to report that during the Report of E. past year it has held six regular meetings, and one special, Presb. at all of which harmony and brotherly feeling prevailed.

All our congregations, with stated pastors, and those vacant, have received a pretty large share of gospel ordinances, with the usual happy and profitable results.

The days of Thanksgiving and Fasting, appointed by Temperance. Synod, were observed, and sermons on Temperance preached. This latter subject is in an advanced state in all our congregations. All our ministers, and the greater part of our elders and people, practice total abstinence.

At our August meeting of Presbytery, Rev. W. J. Maxwell, of Liverpool, declined the call from the congregation of Bailiesmills.

At a special meeting, on the 9th January, Presbytery, Licences. after hearing the usual trial exercises, licensed to preach the everlasting Gospel, Messrs. Alexander Patterson Gillespie, and David Musgrave, students of theology.

Death of Rev. W. Russell.

Presbytery is sorry to have to report the death of the esteemed father of our Presbytery, the Rev. W. Russell, of Ballyclare, on the 7th April, at the advanced age of 83 years. At our late meeting of Presbytery the following minute was cordially agreed upon, and ordered to be inserted in our report to Synod, viz. :—

"Presbytery has to record the removal by death, since last meeting, of their venerated and beloved father, the Rev. William Russell, which occurred on the 7th of April. It is impossible to represent by words the great loss that we have sustained by this removal. Mr. Russell had been the clerk of the Eastern Presbytery since its re-constitution in 1845, and nothing could exceed the regularity with which he attended its meetings, the wisdom with which he assisted in its deliberations, and the accuracy and judiciousness with which he recorded its conclusions. Born in 1801, Mr. Russell came to the ministry with ripe scholarship and a matured judgment, as well as with entire devotedness to the work, and determined adhesion to the principles of the Church. He had almost completed the 44th year of his ministry when called to his reward, having been ordained at Ballyclare, on the 9th of July, 1840. Our departed father was distinguished through life by superior intelligence and power in the explanation of the doctrines and principles of the Church, diligence and punctuality in the discharge of every duty, steadfast attachment to the Testimony and honour of the Church, and a life whose purity, consistency, and uniform dignity adorned his profession, and commended the Testimony he held to the respect of others. His only surviving son is now a promising student under the care of the Presbytery."

Students.

The students under the care of Presbytery are Messrs. James Alexander S. Stewart, Samuel R. M'Neilly, Wm. Chancellor, Joseph T. Potts, James Parker, Wm. Russell.

Union, Ballyclare and Larne. Calls.

The congregation of Ballyclare asked Presbytery for a moderation in a call. This was granted on condition that Ballyclare unite with Larne congregation. A member of Presbytery was appointed to carry out this arrangement, which has been cordially effected, and the moderation has resulted in an unanimous call in favour of Rev. W. Dick. Ballies mills' congregation also asked for a moderation in a call, which was granted.

R. J. Maxwell, Moderator.
Robert Allen, Clerk.

Report of the Western Presbytery.

Report of W. Presb.

The Western Presbytery report that, since last meeting of Synod, they have held five meetings.

Days of Fasting and Thanksgiving have been observed.

and ordinances have been dispensed and waited on with customary regularity.

Disannexion, Limavady.

At their meeting on the 6th February, the Rev. Wm. Dick presented a memorial asking disannexion from the congregation of Limavady for reasons assigned. He had announced his intention to do so to the congregation, and there were delegates from the congregation present, who, on the part of the people, expressed regret at the prospect of a separation, but did not resist the application. Presbytery were loath, in a matter of such importance, to act with what might have even the appearance of precipitation. They did not immediately grant the prayer of the memorial, but appointed one of their number to exchange pulpits with Mr. Dick on the following Sabbath, the 10th February, and to announce a meeting of the congregation for the 20th of the month, so that there might be the regular ten days' notice beforehand, intimating at the same time the design, namely, that the members of the congregation might all have the fullest opportunity for expressing their mind in regard to the proposed separation. A meeting of Presbytery was appointed to be held at Limavady on the day following, that is the 21st February. At that meeting a report was given in from the congregational meeting of the previous day, and delegates from it were present. In that report it was stated as the resolution come to by the people that, "As Mr. Dick had asked disannexion from the congregation, it would not be for his good, nor for the prosperity of the people, to ask his retention." Presbytery were most reluctant to act in the matter, and did what they could to dissuade; but as Mr. Dick, when appealed to, still adhered to his request, they saw no alternative but to grant it. A member accordingly, at the expressed wish of the Moderator, engaged in prayer, and in this manner formally dissolved the relation theretofore subsisting between the congregation and Mr. Dick as their pastor.

Disannexion, Mulvin.

At a meeting of the Presbytery, held since Synod assembled here on this occasion, an application was made by the Rev. William Scott for disannexion from the congregation of Mulvin. An elder from Mulvin was present, who stated that a congregational meeting was held, after ten days' notice, at which it was the unanimous opinion of all who met that no opposition should be made by them to Mr. Scott's application. In these circumstances, Presbytery saw no good end to be served by delay, and so the pastoral relation between the congregation of Mulvin and Mr. Scott was dissolved by prayer. Presbytery request Synod to sanction the retention of Mr. Scott's name, as a constituent member, on the Roll of the Western Presbytery, in the meantime.

Call to Rev. W. Dick. Presbytery are gratified to have the fact to state unanimous call has been issued, has been conveyed them by the Eastern Presbytery, and now lies on the table for presentation, from the united congregation of Ballyclare and Larne, to the Rev. Wm. Dick. They earnestly hope and pray that both he and Mr. Scott may soon find a sphere of stated labour in which their talents may be employed in our divine Master's service and for His glory.

Student. Presbytery have one Student under their care—Mr. Ezekiel Teaz—who has attended one session at our Theological Hall.

Mr. Toland is nominated to act as a member of the Commission of Synod for the ensuing year.

R. A. M'Farlane, Moderator.
R. Nevin, Clerk.

Mr. R. A. Kerr. XXVI. With respect to the recommendation of the Northern Presbytery, that Mr. R. A. Kerr should receive licence to preach before going to Australia, it was moved by Dr. Thompson, seconded by Mr. Stavely, and unanimously agreed to, that Synod authorize the Presbytery to license Mr. Kerr, after taking the usual preliminary steps. It was also resolved that, on report from Mr. Moore that Mr. Kerr is well and doing Missionary work, Synod will be willing to make a grant to defray his travelling expenses.

Mr. Scott. XXVII. The request of the Western Presbytery, that the Rev. William Scott be regarded in the meantime as a constituent member of that Presbytery, was granted.

Report of Col. Mission. XXVIII. The Secretary of the Colonial Mission read the annual Report. Its adoption was moved by Mr. Stavely, seconded by Mr. Allen, and passed unanimously.

The following is the Report:—

Colonial Mission Report, 1883-'84.

A report that can point to little that is fresh in the way of work done, and that, perhaps, to some extent at least, has to be written in lines of sadness, is hard to write. We like glowing accounts to come in from our fields of labour, and we are pleased to hear of great tasks undertaken and finished. Yet we must be content to look at the shades, as well as the lights, and we should not be disappointed should there come alternations of failure with success, ere the work of our hands be firmly and lastingly established. We might go farther, and say, that if we are true men, a report that shows only partial success—success that is almost kindred to failure, will tend to fix, in stronger tension, the thews and sinews of our

active energies, and should nerve us for an effort that, heaven's grace helping us, will render failure the next time impossible, an effort that will connote a grand recoil from sluggishness and apathy, a vigorous upspringing from supineness, which is the cause of our non-success. Report of Col. Mission.

The colonies of Great Britain, on which the sun never sets, which have brought Englishmen into close contact with every race and tribe of mankind, which stretch as spots of civilization from east to west, from north to south, present a glorious field of noble work to the Churches of Christ. Each colony ought to be a great centre of missionary life and activity, from which blessed and elevating influences ought to radiate. Wherever her sons go to plant her flag, and to introduce her civilization, there should England send the Gospel, there should she aim to do a spiritual work, that will keep pace with, and outstrip the material enterprise. The foremost nation on the earth should lead the van in all holy work, and should cherish the high ambition to cover the globe with a network of evangelization, as she has shot out over it the spreading branches of her power. The colonies of Great Britain stand invitingly open, and the work can be done in them with less hindrance than in heathen fields. The sons of the churches at home, going out to push their earthly fortunes, have found their way to them, and wait there for us, as the nuclei of sister Churches in distant lands. Surely it is a grand and a becoming task for British Christians to strive to plant the standard of the cross wherever the foot of Britain's power has trodden. Duty to Colonies.

It will not be deemed out of place, if we take an affectionate glance at the little company once so closely connected with us in the North American colonies. Though the nexus which bound them to us has been recently severed—though the Presbytery of New Brunswick and Nova Scotia no longer forms a component part of this Synod, still our brethren there are very dear to us. It was because we loved them, and because we wished to secure their highest advantage, that we consented that they should be taken into ecclesiastical connection with the sister Synod in the United States. The Presbytery had become weak through death and other causes, and we saw no prospect of being able to send efficient aid, therefore we came to the conclusion, in full accord with the wish of the people, that it would be best to transfer the congregations to the care of the American Synod. The result has proved the wisdom of the conclusion. The Synod in the United States has been able to foster the Church in the colonies. They have given her two young ministers, and they help her with substantial pecuniary New Brunswick and Nova Scotia.

Report of Col. Mission.

aid. In these changed circumstances we look f a prosperous future for the Presbytery of New Brunswi and Nova Scotia. We have not yet taken our entire leave of our brethren—we still take pleasure in sending a small sum for their help through the American Mission Board.

Mr. Lawson.

The Rev. J. R. Lawson, who so long and so faithfully served the Synod by his labours in Barnesville, has, for some time, been laid aside from work in consequence of a paralytic affection, and there is, we regret to say, little or no prospect of his being ever able to resume the discharge of his duties. Your secretary has sent to Mr. Lawson, a few days ago, the sum of £20, sterling, the amount of the annual grant which this Synod makes to him in recognition of his long-continued and faithful services. As no order in regard to the sending of money to the American Missionary Board for the benefit of the congregations in New Brunswick and Nova Scotia was given by Synod at its last meeting, your secretary has not yet transmitted anything, but he awaits your bidding in this matter. Certainly we ought to esteem it a privilege to be permitted still to aid brethren with whom we, so many years, continued in loving fellowship.

Mr. Moore.

Looking over to Australia we find that our brother Mr. Moore has to contend with not a few difficulties, and, during the past year, heavier than usual trials have pressed upon him. Although the letters of our brother almost always breathe a high-toned, courageous spirit, yet, latterly, they indicate that the solitary worker feels wearied and almost dead beat by the long struggle. He writes, under date February 12th—"Looking at circumstances surrounding us with the eye of flesh, they are lowering and dark. My congregation, very small at the best, has become a wreck through death and departure; our Sabbath-school is at ebb tide." To add to our missionary's trials, it has pleased God to lay his hand upon Mrs. Moore, the faithful wife and loving companion. She has been stricken down with paralysis of the brain, and but slender hope is entertained of her ultimate recovery. Our brother needs our sympathy and our prayers. He writes again—"I feel assured we shall have an interest in your prayers, at times when you can think of tired pilgrims in a foreign land." Long has our missionary laboured with no brother to cheer his heart, or to strengthen his hands by his presence, and he does at times deeply feel his isolated position. When asking your secretary to write often, he says, "You must consider the great difference between your position and mine; for, while you are amidst all privileges and amenities of congregations, ministers, societies, and presbyteries, we are banished to the howling wilderness of

[illegible] from the counsels and sympathies of [illegible] marshalled under the same banner for the truth."

Aid needed.

Although our brother in Geelong does not make any complaint, yet it is very evident that he is often pressed with worldly difficulties; and just now, with severe affliction in his household, and his congregation scarcely able to meet its engagements, the burden is more than usually heavy. We venture to hope that this Synod will extend a real sympathy to their lonely worker by making a larger grant to him out of the funds of the mission. It is to be regretted that some of our congregations seem to take little interest in our Colonial Mission, and a few absolutely refuse to contribute anything to its support. We are convinced that this coldness arises from an inadequate conception of the position we occupy in this field. Our Colonial Mission is not dead, as some seem to think. If we have, for good reasons, withdrawn from one part of the field, surely we have so much the more energy to expend in another part of it, and we could have no better field than Australia. With a climate that can secure buoyant health, even to the enfeebled, with great natural resources, inhabited by a vigorous and enterprising people, with a grand future before her, Australia pressingly invites us to enter in. Pity is it that still the great sad want of our Mission is an addition to the labour power. The repeated appeals of that lonely man, who, for more than twenty-six years, has manfully stood at his dreary out-post, have not yet stirred within our breasts a true and tangible sympathy. We have left him to work singly on, we have not sent him a brother to help and cheer him, and the material aid we have given him has never represented a large-hearted regard for him or his work.

Mr. R. A. Kerr.

Just now, however, we have a prospect of being able to send out the long-delayed help; and yet we must say it is not of our devising. A young and promising student of theology, whose medical advisers have ordered him out to Australia, has petitioned, through his Presbytery, the Synod for licence to preach, that he may be in a position to help Mr. Moore, if he is spared to reach him. Who can tell, but that God may be taking this way to force a worker out into the field, as a rebuke to our apathy and remissness, making it imperative on a man to separate himself from home and kindred, and driving him away to a far-off land, in which, with regained health, he may do the Master's work. We shall follow our young friend with our earnest prayers that, by the good hand of our God upon him, he may safely reach his destination, and that his arrival may tend to infuse new life into our Mission in the distant and interesting colony of Australia.

Report of Col. Mission.

The consideration of the future of our Mission in Australia gives rise to solemn thoughts in our minds. At present it is suspended upon the life of one man, and if he were taken, our work, humanly speaking, would be done. Yet we must not despair; the work is the Lord's, and that is the best guarantee that it will be finished gloriously. Whether men are zealous or apathetic, courageous or cowardly, the work will be done. But men may miss sharing the honour of it, and the fault will lie at their own door. Those who refuse to come to the help of the Lord against the mighty are cursed with a bitter curse.

Grant to Mr. Stavely.

XXIX. It was resolved that the sum of £20 be borrowed from Synod's General Treasurer, to pay the grant made by Synod to Mr. Stavely, who for thirty-five years served the Church in St. John, N.B., in recognition of his labours in the Colonial field. This sum to be paid to the Secretary of the Colonial Mission, and he authorized to give it to Mr. Stavely.

Rev. J. Dick, Sec. Colonial Mission.

XXX. Mr. Houston tendering his resignation of the Secretaryship of the Colonial Mission, it was moved by Professor Chancellor, seconded by Mr. Boyd, and passed unanimously, that the thanks of Synod be given to him for the manner in which he has discharged the duties pertaining to the office, that his resignation be accepted, and that the Rev. James Dick be now appointed the Secretary.

Trustees.

XXXI. It was moved by Mr. Stavely, seconded by Mr. Allen, and passed, *nem. diss.*, that the present trustees of Synod be appointed a committee to look out for two additional Trustees.

Report Cong. Aid.

XXXII. Mr. W. Reid, Convener of the Congregational Aid Scheme, read the annual Report. This showed an encouraging state of the Fund, as it suffices to supplement the incomes of ministers in the aid-receiving congregations up to £100, leaving a good balance. The adoption of the Report was moved by the Rev. A. Savage, seconded by the Rev. T. Boyd, and passed unanimously.

The following is the Report:—

Congregational Aid Report.

Your committee have pleasure in reporting that the income of the Fund for the past year has been sufficient to supplement the stipends in all our congregations to the same extent as last year, and leave a small balance for future disposal. The books have been closed only a few days before the meeting of Synod; but this is earlier than in former years, consequently a number of the collections were not forwarded in time to be included in this year's Account, but will be acknowledged in a supplemental list, and carried forward to next year's Account. The amount

Collections.

received up to the time of closing the books is about £300. The sums since received, and a few others expected in the course of a few days, will probably reach to £60 or £70 more. Rep. Cong. Aid.

The Treasurer has found it necessary to adopt the plan of closing the Accounts before the meeting of Synod, in order to have a definite statement to submit to the Committee on which they may determine the amount of supplement for the year.

In accordance with the following resolution, passed by Synod at its last meeting, viz. :—"That arrangements be made by Presbyteries for deputations visiting the various congregations of the Church during the months of November and January," we have to report that only three congregations have been visited during the year in the Northern Presbytery. Arrangements were also made for visiting a fourth, but this could not be accomplished, as the time at the disposal of the deputation was limited. One congregation in the Southern Presbytery—Fairview, was addressed on the subject of the Fund by the Rev. W. S. Ferguson on the Monday following the Autumn Communion. A few other congregations in the Southern Presbytery would have been visited had timely arrangements been made ; but, owing to a misunderstanding, the matter was too long delayed. Deputations.

The Convener was greatly pleased with his reception in the various congregations visited, and also with the deep, earnest interest manifested in the subject. A short conference was held with the office-bearers in each congregation, after the addresses were delivered, in which the mode of collecting, and how to make the scheme a success, were mutually discussed. We cannot doubt but that good will result. Reception.

We notice with pleasure that there are indications of a growing interest in the Fund in a majority of our congregations. Fifteen congregations have increased their giving by a sum of £21 9s 5d ; and eleven others have diminished theirs by £13 6s 9d. The decrease in some of these congregations can, however, be easily accounted for, and in some others it is probably the result of negligence to remit the second contributions in time for the present meeting of Synod. Nineteen congregations have complied with the order of Synod in taking up their contributions twice in the year, while thirteen others have only remitted once; but the latter are mostly congregations which have no stated pastor. Signs of growing interest.

There is, undoubtedly, a considerable spirit of liberality in our Church, and it is partially manifesting itself in the support of this Fund, especially in a few of our congre- Church manifesting greater liberality.

Rep. Cong. Aid.

gations; and we have no doubt, if Synod would take advantage of the present feeling of our people, and devise means to develope more fully their interest in this scheme, we would in a short time have much larger results. If the liberality of our people continues to grow, as we have reason to believe it will, next year's dividend will be considerably in advance of any of the preceding, and thus other congregations will become participators in its prosperity. But in order to attain this, we must have an active and energetic Convener, one who has time at his disposal, who can address the congregations frequently and with effect, and thus keep the subject constantly before them.

Death of Mr. Russell.

We cannot omit to notice the death of another recipient of the Fund, Rev. William Russell, of Ballyclare. This is now the third minister removed by death within the past few years from our aid-receiving congregations. We need to pray the Lord of the harvest to send labourers into His harvest.

In conclusion, we have many reasons to thank God and take courage. He can send us whatever measure of prosperity He wills. "The silver is mine, and the gold is mine, saith the Lord of Hosts." Let us make good use of the means He gives us, and more will be forthcoming when required.

Adjourned with the benediction.

SESSION V.

Wednesday, 11th June, Seven o'clock, p.m.

Synod met and resumed, the Rev. W. J. Maxwell conducting devotional exercises.

Sc. Deput. heard.

XXXIII. The Rev. R. Allen introduced the Deputation from the Synod in Scotland.

Mr. James Semple, the Rev. Robert Dunlop, and Mr. John M'Donald, successively addressed the court. At the close of their addresses, the following resolution, moved by Mr. Reid, and seconded by Mr. Hodge, was passed unanimously:—

"Synod having heard with much satisfaction the addresses of the respected Deputation from the Reformed Presbyterian Church in Scotland, and also that of Mr. John M'Donald, beg to tender to these brethren earnest thanks for their stirring addresses, and to assure the Scottish Synod through them of the continuance of our most cordial fraternal feelings towards them, and of our wish that they may have every success in prosecuting their Master's work."

The Moderator conveyed the thanks to the Scottish

brethren, who acknowledged them in brief terms. The manuscripts of the addresses were requested for publication in *The Covenanter*.

Address Rev. J. G. Paton.

XXXIV. The Rev. John G. Paton, missionary from the New Hebrides, by previous arrangement, and at the request of the Moderator, addressed the court in reference to the work that has been accomplished in those islands. The thanks of Synod for his most interesting statement were moved by Professor Chancellor, seconded by Mr. M'Donald, and passed by acclamation. They were conveyed to Mr. Paton by the Moderator in appropriate terms, and acknowledged by him.

Adjourned with the benediction.

SESSION VI.

Thursday, 12th June, Eleven o'clock, a.m.

Synod met and resumed, the Rev. R. Dunlop conducting devotional exercises.

Deput. to Sc. appd.

XXXV. The Rev. R. J. Morrell and Mr. W. J. Galway were appointed the Deputation to the Scotch Synod at its meeting next year.

Cong. Aid.

XXXVI. The consideration of the Congregational Aid Scheme was resumed.

L.Brickland.

Resolved—That a grant be made to Loughbrickland congregation for the present year, on the usual scale, and that the Southern Presbytery should undertake to make further effort to effect a union between the congregations of Loughbrickland and Dromore. The engagement of the Loughbrickland congregation is to contribute £69 per annum and a Manse.

Ballyclare and Larne.

Resolved—That, in the event of the united congregation of Ballyclare and Larne obtaining a pastor, the Congregational Aid Committee be directed to pay to the Minister the usual supplement; and, in addition, that the Committee give to the Larne part of the congregation such a grant as shall enable them to have a second day's preaching in the month.

Rev. J. Dick, Sec. & Treas. Cong. Aid.

Moved by Professor Chancellor, seconded by Rev. A. Savage, and passed unanimously—That, being reluctantly constrained to accept the resignation by Mr. Wm. Reid of the Secretaryship of the Congregational Aid Scheme, the duties of which he has discharged with much ability to the advantage of the Church, and also the resignation of the Treasurership of the Fund by the Rev. J. D. Houston, Synod records its thanks to Mr. Reid and Mr. Houston for the valuable services they have rendered, and now appoint the Rev. James Dick to be Secretary and Treasurer of this imporant Fund, he being hereby relieved from the

Rep. of Cong. Aid.

previous appointment to the Secretaryship of the Colonial Mission on his acceptance of the present appointment. The Moderator expressed his willingness to undertake this duty, on condition that Mr. Reid, as he kindly offered to do, should give him such assistance as he can in the working of the scheme.

Rev. R. J. Morrell, Sec. & Treas. Col. Mission.

XXXVII. It was moved by the Rev. A. Savage, seconded by the Rev. R. Allen, and passed unanimously—That the Rev. R. J. Morrell be appointed Secretary and Treasurer of the Colonial Mission.

Rep. Wid. and Orph. Fund.

XXXVIII. The Report of the Widows' and Orphans' Fund was read by Mr. Lyons. Its adoption was moved by the Rev. J. D. Houston, seconded by Mr. Long, and passed unanimously.

The following is the Report :—

Report of Widows' and Orphans' Fund Committee.

Your committee on this important scheme have to report that, for various reasons, they have only had one meeting during the year. That we have been in position to devote so very little attention to this fund is to us all matter, of deep regret.

Fund grows.

Yet the fund seems to grow of itself, for it is still gathering strength. It is almost £300 stronger this year than it was last year. If this growth would continue for two more years, there would then be in hand over £1,500 —the sum fixed by Synod as necessary to be reached before any one can share in its profits.

Deaths.

It is matter of deep regret that, during the year, one of the first members of this society, and one who ably advocated its claims, and took the deepest interest in its formation and growth, has been removed by death—we refer to the Rev. James Brown.

Since the formation of this society, *four* of its members have been removed from the church militant—all leaving widows, and some of them both widows and orphans.

Benefits not yet available.

Your Committee deeply regret that these widows and orphans of husbands and fathers, who were members of this society, cannot for the present receive any benefit from its funds. This is all the more to be regretted, because it might have been otherwise, had each communicant of the Church contributed the small sum of two shillings and six pence, and each minister of this Synod £10.

How pleasant would it have been for this Synod to have been able to allocate to each of their widows and their orphan children *even a small* annuity. Your committee, hope, however, that that day is not far distant, and

earnestly trust that every member of this court will do all in his power to hasten it. Rep. of Cong. Aid.

A. S. LYONS, Secretary and Treasurer.

The ministers and elders were enjoined to bring this important scheme before the several congregations of the Church in the course of the year, in order that, as soon as possible, the amount may be reached which will warrant the Committee to begin the distribution to the beneficiaries; and the Clerk was instructed to print the Rules and Regulations for this Fund, which were adopted by Synod in 1882, in the appendix to the minutes.

XXXIX. The Report on the Theological Hall was read by the Clerk. Its adoption was moved by the Rev. R. Allen, seconded by the Rev. J. Littlejohn, and passed *nem. con.* The following is the Report :— Rep. on Theo. Hall.

Report of the Committee of Superintendence of the Theological Hall for 1883-4.

The twenty-eighth session of the Theological Hall was opened on Tuesday, 6th November, 1883, the Moderator of Synod presiding. The names of ten students were entered, one being a private student. One of these, however, Mr. Joseph Gardner, from the state of his health, was not able to give any attendance; and, on the 22nd of March, was taken from the Church on earth to serve the divine Master, as we trust, in the upper sanctuary. While the sympathies of all must be strongly with surviving relatives and friends, in seeing a young and hopeful life thus early terminated, and while it seems to us, short-sighted mortals, that the Church can ill spare at the present time even one such life, yet must we ever remember that the divine Head of the Church, and He only, knows what is best for His own glory and her highest interests, and all of us should be stirred up to lay to heart the lesson—"Work while it is day, before the night come in which no one can work." Another of the students, after attending one week, was obliged to desist, but was not considered in danger, and is now happily restored to his former health and strength. A third, Mr. Robert A. Kerr, was in attendance up to the last week of the session, when he was under the necessity of returning to his home. By medical advice he is about to take a voyage to Australia, where, if it please God that the voyage do him the desired benefit, he may be able to give much assistance to our brother Mr. Moore, in the way of sustaining a testimony for the Covenanted work of Reformation in that far-off land. Opening of Session. Death of Mr. Gardner. Mr. R. A. Kerr.

Rep. on Theo. Hall. The Committee of Superintendence examined on the subjects which had been prescribed for intersessional study, and the answering was considered satisfactory.

Business.

BUSINESS OF THE SESSION.

The Hall met regularly, four days in the week, during the past Session, and the attendance of the students was quite regular. All the duties prescribed to the class were performed in a conscientious manner, which secured steady proficiency, gave good promise of future usefulness, and afforded me the utmost satisfaction. The public discourses were prepared and delivered in a superior style, and the criticisms of the students evinced scholarship and acuteness, and being given and taken in a kindly spirit, produced manifest improvement. The students conducted a meeting every Saturday morning, for prayer and mutual improvement, which was well attended.

Syst. Theol.

SYSTEMATIC THEOLOGY.

The last, being the second Session of the course, led us into the study of the great central truths of Theology. These were taken up in connection with the history and development of the Federal Theology, and embraced the Decrees of God, the Plan of Salvation, the Armenian Controversy, the Covenants of Works and of Grace, Sin and its Imputation, the Person and Offices of Christ.

Ch. History.

CHURCH HISTORY.

The students prepared with care, and were examined upon, six centuries of the History of the Church, the eighth to the thirteenth inclusive.

Exegesis, &c.

EXEGETICAL LITERATURE AND HOMILETICS.

After a rapid survey of the geography of Palestine, the Ethnology of the Bible, and the Bible and the Monuments, or the Hebrews in their relations with the Oriental Monarchies, were the subjects of a weekly lesson. The language and literature of the New Testament, the Septuagint, and the Apocryphal writings, were also considered every week. Sermonizing and skeletonizing were discussed at the opening of the Session, and thereafter the students prepared skeletons, which were read and criticised almost every week.

Intersessional Studies.

INTERSESSIONAL STUDIES.

All students entering the Hall in November next will be examined by the Committee of Superintendence on the following subjects :—

Scripture—The Book of Ruth—Contents, History, Chronology, Authorship, Credibility, and Authority.

Confession of Faith—Chapter xxix., to the end.

Historical Testimony—The Second Period.

Church History—Mosheim—Century Fourteenth.

Theology—Hodge's Outlines—Chapter xxv.—The Atonement. Rep. on Theo. Hall.

Greek Testament—Second Epistle to Timothy.

CLASS-BOOKS REQUIRED. Class-books.

Hodge's Outlines of Theology (new edition); Mosheim's Institutes of Ecclesiastical History; Aids to the Study of the Bible (Eyre and Spottiswoode.)

JOSIAS A. CHANCELLOR.

CLOSE OF THE SESSION. Close of Session.

The Session closed on Tuesday, 4th March, with the usual exercises. The Professor reported that the students had attended to their studies with great regularity and punctuality, making good progress; and that their conduct in every respect was all that could be desired. He submitted a summary report of the work done during the Session, and examined on some portions of the course of study. The students read specimens of their composition. The Committee expressed gratification with all that they had heard. It is surely cause of much thankfulness to the God of our salvation, at a time when it has seemed good to Him in His inscrutable providence to take to Himself so large a proportion of the fathers in our Church, that he has put it into the heart of so many young men of promise to devote their energies to study in preparation for the work of the Gospel ministry.

FUNDS. Funds.

In last Report the hope was expressed that, by this time, the sum borrowed from another scheme of the Church might be wholly repaid from the collections. This hope has not been altogether realized, but the collections suffice to wipe away nearly one-half of the remaining debt.

Adjourned with the benediction.

SESSION VII.

Thursday, 12th June, Seven o'clock, p.m.

Synod met and resumed, the Clerk conducting devotional exercises.

A grant of £10 was made to the Theological Library out of the Hall Fund. Grant to Library.

All matters relating to the Hall, including the Resolutions regarding the education of candidates for the ministry, presented by Mr. Chancellor last year, were referred to the Committee of Superintendence, to be considered and reported on to Synod at its meeting next year.

The Hall to be opened on the second Tuesday of November, and closed on the second Tuesday of March, 1885. Times to open and close Hall

It was moved by Mr. Houston, seconded by Mr. M'Farlane, and passed, *nem. diss.*, that the Professor be regarded

as *ex-officio* a member of the Committee of Superintendence of the Hall.

Committee of Superintendence. The Committee of Superintendence was appointed, consisting of the following members, viz, :—The Revs. the Moderator, J. A. Chancellor, G. Douglas, C. K. Toland, W. J. Morrell, Dr. Thompson, W. S. Ferguson, J. D. Houston, A. Savage, R. Nevin, *Convener*.

Report on Temperance. XL. Mr. M'Farlane read the Annual Report on Temperance. Its adoption was moved by the Rev. G. Douglas, seconded by Mr. Houston, and passed unanimously. The following is the Report :—

Report on Temperance.

Evils—Fact. The origin of evil is a problem that has often arrested human thought, and formed a subject of investigation by philosophic minds. But ever in vain. The most difficult scientific questions have been solved, unknown lands have been explored, but the origin of evil remains a mystery still. It is one of those great questions which lie beyond the range of human vision, and the solution of which we must relegate to that hereafter when the darkness which now enclouds our vision shall vanish, and in God's light we shall see light clearly. But while the *origin* of evil is a mystery, its *existence* is beyond question. Do we open the Bible's sacred page? The awful truth flashes upon our eyes with startling vividness. Do we look abroad upon the world? We see the stream of evil, dark, broad, and deep, ever flowing with resistless current, bearing on its bosom countless human beings to utter and eternal ruin.

Causes many —Drink. The *causes* which produce the evils which have made our world a desolation have legion for their name. Among these causes Intoxicating Drink occupies a bad pre-eminence. It assails man's whole being. Its tendency is to unhinge every relationship of human life, and to blight every interest of its votaries. It not only enslaves its victim in time; but, with a malignity that is truly fiendish, it pursues him beyond the grave, and drags him down to destruction and perdition. Drink is a cause, not of one evil merely, but of evils countless in their number. The man who tampers with drink is entering on a course which may issue in his trampling under foot every precept of the Decalogue, which may make him an enemy to himself, a curse to his home—a pest to society—a blighted degraded, wretched thing—a vessel of wrath, fitted for

How regarded in the past. destruction. And what, in time past, has been the attitude of men towards this thing, so fraught with peril, and so big with death? Society has recently been stirred to its depths by the deeds of those incarnate fiends called

Dynamitards, who, in the name of patriotism, are guilty of crimes which make every patriot blush, and seek to involve young and old in a common ruin. Against these apostles of Satan, Government is ever on the watch, all the power of the nation is put forth, and patriots everywhere are of one mind to baffle and defeat these foes of the Commonwealth. And surely, in like manner, the nation's attitude towards drink—an enemy most potent, most subtle, and most deadly, has been one of untiring vigilance and fierce hostility? Alas, no! The foe has been welcomed, has been maintained, and protected by all the powers of the country. Houses for the manufacture and the sale of drink have been licensed, and, like a network are spread throughout the land. Many millions of the people's money have been devoted year by year to their support. And the result can be easily forecast. A flood of pauperism, of lunacy, and crime has overspread the land, and year by year the nation mourns a death roll of 60,000 of its citizens, men and women, aye, and children too, by this demon drink, stricken down to an untimely grave, and to a lost eternity.

Report on Temperance.

By the nation now.

And it is a fact of the saddest and most humiliating character, that in the guilt involved in all this evil, the Church of Christ has been deeply implicated. Far from declaring war against this deadly foe, unmindful of her mission and her duty, she has fraternized with the enemy. The Church and the public-house have formed an unholy alliance; the publican has had free access to the most sacred ordinances of our holy religion; members, and ministers, too, have not been ashamed to patronize this godless traffic. And, in the providence of God, the Church has been punished for her sin. This remorseless demon has entered the very pulpit, and blasted some of its brightest ornaments; year by year, like another Minotaur, it has claimed its quota of the Church's membership; it has curtailed her resources, and formed a most formidable barrier to the progress of religion in the world.

By the Church

But it is a matter for thankfulness that this dark night is passing away, and that a brighter day is dawning on the land. Under the influence of the Divine Spirit the Church has been aroused from her lethargy, and, in some degree, has come to realize her danger and her duty. Year by year, she is being compelled, for her own safety, and from loyalty to Christ and His cause, more and more to come out, and be separate from this accursed system, and to put forth earnest effort for the removal of this gigantic evil from her midst. And while the observations now made, comprehend every Christian Church in our land within their sweep, they may be specialized. The history

Awakening.

Report on Temperance.

of our own Church has been one of progress. Once the bottle was everywhere—in the study, in the session-room, in the people's homes; and, in his pastoral rounds, the minister was expected everywhere to partake of the social glass. Now all this is changed. The bottle has vanished, or has skulked into that darkness which is its most congenial element. *As a Church we are arrayed on the side of Total Abstinence.* Synod again and again has testified against the drink traffic, and in favour of temperance. Few, if any, publicans are found upon our roll of membership. The majority of our ministers, and a large proportion of our people, are total abstainers.

Our Church

In the month of May a circular was forwarded to the various congregations of our Church, which have a settled pastorate, asking for statistics of the Temperance movement. To this appeal a few made no response, all the answers indicate an interest in the Temperance question, and show that in every congregation some means are being employed to promote this good cause; while in more than one-half Temperance Societies and Bands of Hope are in healthy operation. For these things we thank God, and from them we may well take courage. But, while much has been accomplished, we must remember that we have not yet attained—much land remains unconquered. Many of our people still tamper with the evil thing, the resources for lack of which our mission schemes are crippled, are worse than wasted in the public-house; and, from time to time, every congregation is called to mourn over gaps made in its membership by the hand of the Destroyer. And what, as Christians, and as Covenanters, is our duty—our duty to Christ, to His cause, and to the land in which we live? It is embodied in a single word, ABSTAIN! The time is now past when the bottle should be seen in the home of minister, elder, or Church member; when anyone who bears the honoured name of Covenanter should frequent the public-house, or give of his means to sustain a traffic by which God is dishonoured, souls are ruined, and the very foundations of the Commonwealth are sapped. "Touch not, taste not, handle not," the evil thing.

Organise!

But, further, we are deeply convinced that every congregation should have some organisation for promoting temperance. The enemy is strong, the danger is great, and special means are needed to avert that danger. While it is, no doubt, true that personal abstinence is the one thing needful, we hold that here, as in every department of human life, union is strength. A society, organised upon a temperance basis, led by ministers and elders—by meetings, by addresses, by the diffusion of temperance literature, and

by t[illegible]vidual example and efforts of its members, would be [illegible] a tower of strength to every congregation, a [illegible]ard for the truth, and a potent means of good [illegible]ghout the land. Report on Temperance.

If from our own Zion we turn our eyes to the various Churches around us, we find much to cheer. Here and there, in the vast desert created by intemperance, we see oases clothed with beauty. The day of apathy is past. The Churches of the land are up in arms against the common foe. Societies are being organized on every side, and are earnestly doing battle against the Destroyer. And not without success. During the past year much progress has been made. By the labours of native and foreign agents in England, Scotland, and the North of Ireland, thousands have donned the badge of temperance. The darkness is being rolled back; the drink traffic is being curtailed; its receipts are being diminished; the evils which follow in its train are being swept away. And of this progress we have no surer evidence than the verdict of our senators. A few years ago the friends of temperance in Parliament were a small minority. Sir W. Lawson's Local Option Bill was again and again decisively rejected. But now all is changed. Temperance principles have achieved their crowning triumph by scaling the walls of St. Stephens. Numerous Bills have been introduced into Parliament for the curtailment or regulation of the drink traffic. Our own Sabbath Closing Bill, with the addition of five cities formerly excepted, is certain of re-enactment; and on three occasions the House of Commons, by decisive majority, has sanctioned the principle of Local Option. And while the Government, devoid of right principle, influenced by a contemptible expediency, half-hearted in the cause, delays legislation, the friends of temperance have no cause for despondency, much less despair. No Government can long withstand the tide of public sentiment. The axe of legislation must and will be combined with those of social enterprize and individual effort in lopping off the branches, and at length in cutting down this upas tree, which has so long and so banefully overshadowed our land from shore to shore. On the whole, the outlook, though not without shadows, is radiant with hope. Satan's kingdom is doomed. The drink traffic, one of its strongest pillars, is being sapped, and one day shall totter to its fall. The cause of Temperance is the cause of Christ, and must prevail. His kingdom is surely coming, and the era is not far distant when it shall fill our land from shore to shore, and righteousness and temperance shall triumph everywhere. Meantime, be it ours, faithful to Christ, faithful to His cause, faithful to our nation, to labour and to pray for the coming of that kingdom; beside Other Churches. Progress.

the banner of salvation, and the banner of the Covenant, to bear aloft another, with this motto emblazoned on its folds—"TOTAL ABSTINENCE FROM ALL INTOXICATING DRINK."

A number of copies were ordered to be printed separately for gratuitous circulation.

Temperance Committee. On motion of Dr. Thompson, seconded by Professor Chancellor, and passed, *nem. diss.*, the following were appointed the Committee of the Synodical Temperance Association, viz.:—Revs. J. Littlejohn, *President*, J. D. Houston, G. Douglas, R. J. Morrell, J. A. Chancellor, A. S. Lyons, J. Dick, R. A. M'Farlane, *Secretary;* Messrs. Alexander Gardner, Thomas Henry, James Stewart, John Potts.

Rep. Foreign Corresp. XLI. The Committee on Foreign Correspondence reported that a letter had been sent to the Synod in America, but there was not time yet to have the reply. Ordered that, when the reply arrives, both be printed with the Minutes.

Adms. A.M.F. XLII. The following were appointed Administrators of the Aged Ministers' Fund, viz.:—Dr. Thompson, Revs. G. Douglas, J. A. Chancellor, *Convener*, C. K. Toland; Messrs. Samuel Graham, James Armstrong, Thomas Henry.

Commission. XLIII. The Commission of Synod was appointed, consisting of—The Moderator, Revs. Dr. Thompson, J. D. Houston, W. M'Knight, A. Savage, J. A. Chancellor, T. Boyd, C. K. Toland, R. Nevin, *Clerk;* Messrs. J. Stewart, W. J. Galway, S. Graham, W. Reid, T. Henry.

Committee Cong. Aid. XLIV. The Committee on Congregational Aid was appointed, consisting of—Revs. J. Dick, *Secretary*, J. A. Chancellor, A. S. Lyons, J. D. Houston, C. K. Toland; Messrs. W. Reid, T. Henry, W. J. Aikin, John Longwill.

Adms. Educ. Fund. XLV. The Administrators of the Education Fund were appointed to be—Revs. J. Littlejohn, A. Savage, J. A. Chancellor, C. K. Toland, R. Nevin.

Committee Wid. & Orph. XLVI. The Committee on Widows' and Orphans' Fund was appointed to consist of Revs. A. S. Lyons, *Convener*, A. M. Stavely, J. A. Chancellor, Dr. Thompson, T. Boyd, R. A. M'Farlane, C. K. Toland, R. Nevin; Messrs. S. Graham, D. Clements, H. Cheyne, J. Potts, W. Ramsay, R. Long, J. Hall. Honorary Members—Mrs. Hurst, Manchester; Messrs. R. Cooke, Derry, and S. Patton, Portrush, Esqrs.

Committee For. Miss. XLVII. The Committee on the Foreign and Jewish Mission was appointed to consist of The Moderator, Revs. J. D. Houston, *Convener*, J. A. Chancellor, R. A. M'Farlane, T. Boyd, A. S. Lyons, Dr. Thompson, R. Nevin; Messrs. H. Cheyne, W. W. Houston.

XLVIII. The Rev. W. Dick explained why Causes of Thanksgiving and Fasting were not in readiness to be submitted. The explanation was accepted, and the Committee was instructed to have them prepared in time to be published before the days appointed. Causes.

The last Thursday of November was appointed to be observed as the day of public Thanksgiving; and the last Thursday of January, 1885, as the day of public Humiliation.

Revs. W. S. Ferguson and A. S. Lyons were appointed the Committee for preparing Causes of Thanksgiving and Fasting for next year—Mr. Ferguson, Convener.

XLIX. The Rev. R. Allen moved that the thanks of Synod be recorded to the Belfast congregation for their kind attentions to the members of the Court during the meeting. This was seconded by the Rev. J. Littlejohn, and passed unanimously. Vote Thanks.

The Minutes of the proceedings from the commencement were read and confirmed, and the Moderator by prayer adjourned the meeting of Synod till the Monday after the second Sabbath in June, 1885. Fin. Adjt.

Attested by

R. NEVIN, *Syn. Clk.*

Synodical Officers.

APPENDIX.

SYNODICAL OFFICERS, COMMITTEES, &c.

MODERATOR.

Rev. JAMES DICK, M.A., Ballymoney.

CLERK.

Rev. ROBERT NEVIN, Londonderry.

PROFESSOR.

Rev. JOSIAS A. CHANCELLOR, Belfast.

TRUSTEES OF SYNOD'S FUNDS.

Rev. J. A. Chancellor, *Convener.*	Mr. William Reid.
Mr. Hugh Cheyne.	Mr. James Meharg.

GENERAL TREASURER.

James Meharg, 25, Queen-street, Belfast.

AUDITORS.

Mr. Samuel Aikin	Mr. James Reynolds.

TRUSTEES FOR FOREIGN MISSION.

Rev. J. A. Chancellor	Mr. James Meharg.

SECRETARIES OF THE SCHEMES OF THE CHURCH.

Colonial Mission—Rev. Robert J. Morrell, Knockbracken, Belfast.
Foreign and Jewish Mission—Rev. James D. Houston, B.A., Coleraine.
Theological Hall—Rev. Robert Nevin, Londonderry.
Congregational Aid—Rev. James Dick, M.A., Ballymoney.

N.B.—These Secretaries act also as Treasurers for their respective schemes.

Commission.

COMMISSION OF SYNOD.

The Moderator.

Rev. W. M'Knight	Rev. R. Nevin, *Clerk*
,, R. J. Morrell	Mr. James Stewart
,, Dr. Thompson	,, W. J. Galway
,, J. D. Houston	,, S. Graham
,, A. Savage	,, William Reid
,, J. A. Chancellor	,, Thomas Henry
,, T. Boyd	

Committees.

COMMITTEE OF SUPERINTENDENCE OF THEOLOGICAL HALL.

The Moderator.

Rev. J. A. Chancellor	Rev. W. S. Ferguson
,, G. Douglas	,, J. D. Houston
,, C. K. Toland	,, A. Savage
,, W. J. Morrell	,, R. Nevin, *Convener*
,, Dr. Thompson.	

COMMITTEE ON CONGREGATIONAL AID SCHEME.

Rev. J. A. Chancellor	Mr. W. Reid
,, A. S. Lyons.	,, T. Henry
,, J. D. Houston	,, W. J. Aikin
,, C. K. Toland	,, J. Longwill
,, J. Dick, *Convener*	

ADMINISTRATORS OF EDUCATION FUND.

Rev. A. Savage	Rev. R. Nevin
,, J. Littlejohn	,, C. K. Toland
,, J. A. Chancellor	

Committees.

ADMINISTRATORS OF AGED MINISTERS' FUND.

Rev. G. Douglas	Mr. S. Graham
,, J. A. Chancellor	,, James Armstrong
,, C. K. Toland	,, Thomas Henry
,, Dr. Thompson, *Convener*	

COMMITTEE ON WIDOWS' AND ORPHANS' FUND.

Rev. A. S. Lyons, *Convener*	Mr. S. Graham
,, A. M. Stavely	,, D. Clements
,, J. A. Chancellor	,, H. Cheyne
,, Dr. Thompson	,, J. Potts
,, T. Boyd	,, T. Henry
,, R. A. M'Farlane	,, W. Ramsay
,, C. K. Toland	,, R. Long
,, R. Nevin	,, J. Hall

Honorary Members—Mrs. Hurst, Manchester; Messrs. R. Cooke, Derry, and S. Patton, Portrush, Esqrs.

COMMITTEE ON CAUSES OF THANKSGIVING AND FASTING.

Rev. W. S. Ferguson, *Convener*	Rev. A. S. Lyons

DEPUTATION TO THE SCOTCH SYNOD.

Rev. R. J. Morrell	Mr. W. J. Galway

COMMITTEE ON FOREIGN MISSION.

The Moderator	Rev. A. S. Lyons
Rev. J. D. Houston, B.A., *Convener*	,, R. Nevin
,, J. A. Chancellor	,, Dr. Thompson
,, R. A. M'Farlane	Mr. H. Cheyne
,, T. Boyd	,, W. W. Houston

COMMITTEE ON CODE OF DISCIPLINE.

Rev. James Dick	Rev. J. A. Chancellor
,, G. Douglas	,, J. D. Houston, *Convener*
,, I. Thompson, LL.D.	

Temp. Assoc.

COMMITTEE ON TEMPERANCE ASSOCIATION.

Rev. J. Littlejohn, *President*	Rev. J. Dick
,, J. D. Houston	,, R. A. M'Farlane, *Secty.*
,, G. Douglas	Mr. Alexander Gardner
,, R. J. Morrell	,, Thomas Henry
,, J. A. Chancellor	,, James Stewart
,, A. S. Lyons	,, John Potts

SYNODICAL APPOINTMENTS.

Synodical Appointments

COLLECTION for Foreign and Jewish Mission,..1st Sabbath, December.
,, Hall Fund,.....1st Sabbath, February.
,, Colonial Mission,.....1st Sabbath, April.
,, Synodical & Incidental Fund, 1st Sabbath, August.
,, Congregational Aid (by cards), in May and October.

The Theological Hall opens in Belfast on Tuesday, 11th Nov., 1884; Closes Tuesday, 10th March, 1885.

The Commission meets in Belfast on Wednesday, 12th Nov., 1884, and Wednesday, 11th March, 1885.

Day of Public Thanksgiving, Thursday, 27th November, 1884.

Day of Public Fasting, Thursday, 29th January, 1885.

Annual Meeting of Synod, in Belfast, on Monday, 15th June, 1885, at 7.30, p.m.

MEETINGS OF PRESBYTERIES.

Times of Presbyteries' Meeting.

NORTHERN—First *Wednesday* in February, May, August, and Nov.
SOUTHERN—First *Tuesday* in February, May, August, and Nov.
EASTERN—First *Wednesday* in Feb., April, June, Aug., Oct., and Dec.
WESTERN—First *Wednesday* in February, May, August, and Nov.

Statistics of Congregations.

CONGREGATIONS.	Number of Elders.	Number of Deacons or Committee.	Number of Communicants.	Average Attendance at Public Worship.	Number of Sabbath Schools.	Number of Teachers.	Number of Bible Classes.	Stipend Paid.
Bailiesmills ..	4	14	100	100	1	10	4	£82 0 0
Ballenon ..	5	12	191	200	1	6	6	84 5 6
Ballybay ..	9	12	200	200			1	100 0 0
Ballyclare ..	5	10	92	80	1		1	55 0 0
Ballylaggan ..	10	9	210	300	1	6	3	120 0 0
Ballylane ..	3	6	98	80	1	4	2	75 0 0
Ballymoney ..	8	8	200	250	1	8	8	120 0 0
Belfast ..	10	14	400	500	3	76	35	305 0 0
Bready ..	7	6	140	135				140 0 0
Cloughmills ..	1	3	7	40	1			7 10 0
Coleraine ..	7	14	132	140	1	3	2	100 0 0
Convoy ..	4	2	27	40				
Dervock ..	4	5	127	150				100 0 0
Donegal ..			10	40				17 0 0
Drimbolg ..	9	13	224	242	1	8	6	130 0 0
Dromara ..	7	24	500	350	3			150 0 0
Dromore ..	2		22	40	1	3		8 0 0
Fairview ..	2	4	31	36			1	33 10 0
Faughan ..	3	4	140	150	1	3	3	100 0 0
Garvagh ..	4	6	82	90			1	55 5 0
Grange ..	5	7	45	50	1	1	1	46 0 0
Kellswater ..	7	16	187	150	1	11	10	130 0 0
Killinchy ..	5	2	49	45			1	65 0 0
Kilraughts ..	10	6	210	250				130 0 0
Knockbracken ..	7	7	192	210	1	5	4	100 0 0
Larne ..	1	2	13	20				9 16 0
Limavady ..	7	7	150	120				93 5 0
Lisdonnan ..			9					6 0 0
Liverpool ..	5	11	95	130	2	25	1	135 0 0
Londonderry ..	2	2	93	120	1	5		160 0 0
Doughbrickland ..	6	9	141	120			2	115 0 0
Magherafelt ..	1		21	24				10 0 0
Mulvin ..	2	2	42	60	1	6	2	75 0 0
Newry ..	6	8	115	100	1	4	4	100 0 0
Newtownards ..	3	5	57	50	1	5	2	56 0 0
Rathfriland ..	7	12	231	250	2	15	13	120 0 0
Ringrash ..	4	5	50	60				35 0 0
Stranorlar ..	4	5	95	100	1	7	7	70 0 0

PUBLICATION FUND.

On hand at last Account, ... £16 7s 8½d.

Theological Hall Fund,

In Account with the Secretary, 1883-'84.

Dr.	£	s.	d.
To Balance from last Acct.	0	4	9
Congregational collections viz :—			
Bailiesmills ..	1	5	0
Ballybay ..	1	13	7
Ballylaggan ..	2	4	3
Ballenon ..	1	7	9
Ballyclare ..	2	6	0
Ballylane ..	1	5	0
Ballymoney ..	2	14	0
Belfast ..	7	6	9
Bready ..	4	1	6
Cloughmills ..			
Coleraine ..	2	9	9
Convoy ..			
Dervock ..	1	5	6
Donegal ..	3	0	0
Drimbolg ..	1	5	0
Dromara ..	1	16	0
Dromore ..	0	17	6
Fairview ..	0	15	0
Faughan ..	1	14	2
Garvagh ..	1	0	0
Grange ..	0	19	0
Kellswater ..	2	0	0
Killinchy ..	1	2	6
Kilraughts ..	3	5	8
Knockbracken ..	2	0	0
Larne ..	0	14	0
Limavady ..	2	0	0
Lisdonnan ..			
Liverpool ..			
Londonderry ..	10	13	4
Loughbrickland ..			
Mulvin ..	1	16	4
Newry ..	1	5	0
Newtownards ..	0	10	8
Rathfriland ..	3	0	0
Ringrash ..			
Stranorlar ..	1	15	9
To Interest on Morrow's Legacy, ..	2	10	0
„ Balance from Synodical and Incidental Fund	31	3	9
	£103	7	6
To Cash borrowed, ..	25	0	0

Cr.	£	s.	d.
By Salary of Professor ..	60	0	0
Supplies to Belfast during Session ..	9	10	0
Caretaker of Hall ..	2	0	0
Year's Interest on £50 borrowed ..	2	0	0
Paid half Loan ..	25	0	0
Balance on hand ..	4	17	6
	£103	7	6

Synodical and Incidental Fund,

In Account with Clerk of Synod, 1883-84.

Dr.	£	s.	d.
To Congregational collections viz.:—			
Bailiesmills ..	1	0	0
Ballenon ..	1	13	0
Ballybay ..	2	0	0
Ballyclare ..	1	14	4
Ballylaggan ..	2	8	0
Ballylane ..	1	3	0
Ballymoney ..	2	12	0
Belfast ..	5	16	10
Bready ..	2	9	4
Cloughmills ..			
Coleraine ..	2	13	9
Convoy ..	1	8	0
Dervock ..	2	0	2
Donegal ..			
Drimbolg ..	1	1	0
Dromara ..	2	10	0
Dromore ..	1	7	10
Fairview ..			
Faughan ..	1	12	8
Garvagh ..	0	18	0
Grange ..	1	0	0
Kellswater ..	2	0	0
Killinchy ..	0	17	1
Kilraughts ..	3	0	6
Knockbracken ..	1	0	0
Larne ..	0	12	6
Limavady ..	1	17	0
Lisdonnan ..			
Liverpool ..			
Londonderry ..			
Loughbrickland ..			
Mulvin ..	1	3	9
Newry ..	0	17	0
Newtownards ..			
Rathfriland ..	1	16	0
Ringrash ..			
Stranorlar ..	1	9	4
	£50	1	1

Cr.	£	s.	d.
By Printing Order of Business for Synod in 1883, ..	0	2	6
Printing Order of Business for Synod in 1884, ..	0	3	6
Proportion Travelling Expenses Commission and Hall Committee in Nov.	1	13	3
Proportion Travelling Expenses Commission and Hall Committee in Mar.	1	4	10
Printing Report in Minutes	2	0	0
Clerk of Synod ..	10	0	0
Clerk of Commission ..	1	0	0
Travelling Expenses, Deputation to Scotland..	2	5	0
Circulars, Postage, &c. ..	0	8	3
Balance transferred to Hall Account, ..	31	3	9
	£50	1	1

CONGREGATIONAL AID FUND,

1883-'84.

Dr.	£	s.	d.	Returns.
To Bal. from last Acct.	10	5	9	
Ballesmills, last year	7	10	0	
Stranorlar do.	1	0	0	
Drimbolg do.	3	0	0	
A Member Faughan Cong.	0	5	0	
Miss N. Cathcart, Ballylaggan	1	0	0	
K:water, including £1 1s from the B:mena Soc. Box	6	18	0	2
Rathfriland	8	7	6	2
Ballenon	2	5	6	1
Ballylane	6	7	6	2
Bready	8	5	0	2
Magherafelt	1	10	0	1
Ballymoney	5	13	1	2
Mulvin	11	6	0	2
Newry	1	2	0	1
Londonderry	18	1	0	2
Killinchy	6	0	0	2
Thankoffering, Member of Fairview	1	0	0	
Ballyclare	8	19	6	2
Dromara	6	10	0	1
Faughan	13	0	0	2
Bequest of late Rev. George Lillie	10	0	0	
Garvagh	6	0	0	2
Grange	5	3	8	1
Belfast	40	0	0	2
Larne	0	15	0	1
Fairview	1	0	0	1
Ballyclabber	10	18	6	2
Ballylaggan	3	3	6	
Newtownards, including £3 collected by Miss Magill, Australia	5	5	0	2
Knockbracken	4	0	0	1
Lillie and Willie Stewart, Oldham	1	0	0	
Limavady	7	2	0	1
Stranorlar	3	6	6	1
Dervock	1	12	0	1
Crievagh	3	0	0	1
A Member, Faughan	2	0	0	
Mrs. Brigham, Donegal	5	0	0	
Mr. D. Brigham, „	5	0	0	
Liverpool	5	0	0	1
Mrs. Hurst, Manch.	5	0	0	
Drimbolg	2	13	0	1
Inst. Mr. Meharg	44	4	10	
Travelling Expenses returned	1	0	0	
Balance due Treas.	3	16	4	
	£304	6	2	

Cr.	£	s.	d.
By Travelling Expenses Nov. Commission	1	13	3
Ballyclare, Rev. W. Russell	36	0	0
B:Lane, Rev. W. M'Knight	25	0	0
Garvagh, Rev. J. Littlejohn	35	0	0
Grange, Rev. W. Ferguson	50	0	0
Killinchy, Rev. M. Hodge	30	0	0
Liverpool, Rev. W. Maxwell	40	0	0
Mulvin, Rev. Wm. Scott	25	0	0
Newtownards, Rev. R. Allen	30	0	0
Magherafelt	10	0	0
Larne	10	0	0
Dromore	5	0	0
Printing Rep. in *Covenanter*	2	0	0
Travelling Expenses March Commission	1	4	10
Circulars and Postage, last year	0	6	1
Clerk of Commission	1	0	0
Travelling and Incidental Expenses	2	2	0
	£304	6	3

Congregational Aid Scheme Account.

[Sums received after this Account was closed, and carried to next year's Account.]

Dr.		£	s.	d.
June 10—To	Ballenon	1	19	6
„	Dromara	4	8	5
„	Grange	4	11	2
„	Knockbracken	4	0	0
„	Stranorlar	4	0	0
„	Kilraughts	10	12	0
„	Ballesmills	9	0	0
June 13—To	Dr. Martin, Antioch	2	10	0
„	Belfast Juvenile Miss. Assoc.	5	0	0
		£45	11	1

Account of Syrian Mission Schools,

For the year ending June, 1883-'84.

Dr.	£	s.	d.
To Balance last year Acct.	33	2	1
Newtownards Mis'n Box, per Wm Reid, Esq. ..	3	0	0
Kellswater Sabbath school Box ..	0	15	0
Coleraine and Ballyclabber Societies ..	3	7	0
Mrs. Brown's Children's Box ..	0	6	0
Belfast—Collected by Mrs. Chancellor ..	10	0	0
A Member Ballylaggan Congregation ..	1	0	0
Borrowed from General Mission Account ..	30	0	0
Mrs. Gailey, Raphoe ..	6	0	0
Mrs. Toland, Saintfield ..	1	0	0
Belfast Juvenile Missionary Association ..	5	0	0
	£92	10	1

Cr.	£	s.	d.
By Draft to Dr. Martin ..	20	0	0
Draft to Dr. Martin ..	50	0	0
Balance to next Acct. ..	22	10	1
	£92	10	1

Syrian Mission Buildings' Account, 1883-'84.

Dr.	£	s.	d.
To Balance from last year..	231	18	4
Limavady ..	16	2	0
Mrs. Gailey, Raphoe ..	10	0	0
Stranorlar Balance ..	0	15	0
Limavady Balance ..	0	12	0
	£259	7	4

Cr.	£	s.	d.
By Balance to next Acct. ..	259	7	4
	£259	7	4

Syrian Mission General Account, 1883-'84.

Dr.	£	s.	d.
To Cash from John M'Donald for Scotch Synod ..	23	0	0
"Amicus" Donation ..	20	0	0
M. M'Dowell, Kilbracken	0	4	6
Bal. from Representative of Rev. J. Brown ..	172	8	0
Inst. on Deposit Receipts	3	2	10
Thankoffering, Member of Fairview ..	1	0	0
Stranorlar ..	2	17	2
Sab.-sch. Mis'n Box, Do.	1	2	10
Londonderry ..	12	7	2
Ladies of Dervock Cong., per Mr. Patton ..	1	17	6
Ballyclare ..	2	0	0
Mrs. Brigham, Donegal	5	0	0
Mr. D Brigham, Donegal	3	0	0
Mr. S. Stevenson, Derry	1	0	0
Ballyclabber ..	3	5	10
Kellswater ..	2	10	0
Bailiesmills ..	2	0	0
Limavady ..	2	3	2
Rev. William Dick ..	1	0	0
Ballenon ..	2	3	0
Bequest of late Rev. Geo. Lillie ..	10	0	0
A Friend, per Wm. Reid, Esq, Newtownards ..	1	0	0
Ballymoney ..	4	2	2
Dromara ..	3	14	3
Grange ..	0	18	0
Belfast ..	10	5	8
Mulvin ..	1	18	4
Killinchy ..	2	5	4
Kilraughts ..	4	5	0
Drimbolg ..	2	0	0
Faughan ..	3	4	0
Fairview ..	1	0	0
Rathfriland ..	4	15	0
Ballylane ..	1	12	0
Bready ..	3	13	6
Alexander Storey ..	1	0	0

Dr.	£	s.	d.
To J. M'Donald, Esq., for Scotch Synod ..	35	0	0
A Friend, per Wm. Reid, Esq., Newtownards ..	5	0	0
Miss Cunningham, Latakia ..	3	0	0
Newtownards ..	1	2	6
Ringrash ..	1	0	0
Geelong, Australia ..	25	10	0
Dervock ..	1	6	4
Knockbracken ..	2	0	0
Mrs. Shaw, per Rev. R. J. Morrell ..	5	0	0
Mrs. Looney ..	0	2	6
Dromore ..	1	7	0
L:Derry Sabbath-school	1	13	0
London Society ..	1	0	0
Convoy ..	1	5	0
Crievagh ..	25	7	1
Ballylaggan ..	3	1	7
A Lady, per Rev. C. K. Toland ..	4	0	0
Garvagh ..	1	16	0
Legacy of late Mr. Wm. M'Ilhatton, Philadelphia per Mr. Brown ..	100	0	0
Inst. from Mr. Meharg ..	35	4	10
Liverpool ..	1	0	0
Bailiesmills ..	5	0	0
Miss Jane Hanna's card, Ballenon ..	2	0	0
A Friend, per William Reid, Esq. ..	2	0	0
Newtownards Miss. Box	2	15	6
Mrs. Hurst, Manchester	5	0	0
Newry ..	1	11	2
Belfast Juv. Miss. Assoc.	10	0	0
Dr. Martin, Antioch, ..	5	0	0
A Friend, per J. M'Ewen	1	0	0
	£606	17	9

Cr.	£	s.	d.
By Dr. Martin, ½-yr's salary (Irish proportion) ..	70	0	0
Minute & Acct. Book ..	0	6	6
Wood's Acct. for Miss Cunningham and order ..	0	11	10
Prop. Expenses, Com. ..	1	13	3
Draft to Miss C., as ordered by Committee ..	5	0	0
Half-year's salary to Dr. M. (Scotch & Irish) ..	100	0	0
Half-year's salary to Miss C., from 1st Feb. ..	42	10	0
Trav. Exp. Committee (two meetings) ..	0	16	11

Cr.	£	s.	d.
By Paid into Schools Acc...	30	0	0
Printing Rep. in *Cov.* ..	2	0	0
Circulars and Postage ..	0	3	1
Prop. Trav. Expenses of Commission, March ..	1	4	10
Paid Loan from Mr. Meharg to pay Miss C.'s half-year's salary, from 1st August, 1883 ..	30	0	2
Incidental Expenses ..	1	0	0
Clerk of Commission ..	1	0	0
Balance to next Acct. ..	300	11	2
	£606	17	9

Colonial Mission Account,

For the Year ending the 30th June, 1883-'84.

Dr.	£	s.	d.
To Balance from last year's Account ..	6	18	8
Killinchy ..	1	0	10
Larne ..	0	17	6
Bailiesmills ..	1	0	0
Mrs. Shaw, Kilbracken, ..	5	0	0
Ballyclabber ..	2	13	2
Kellswater ..	2	0	0
Ballylane ..	1	0	0
Ballyclare ..	2	9	3
Drimbolg ..	1	16	6
Ballymoney ..	2	19	6
Stranorlar ..	1	0	0
Larne ..	0	13	0
Mulvin ..	1	10	2
Killinchy ..	1	0	0
Kilraughts ...	4	16	2
Grange ..	0	14	0
Belfast ..	6	7	10
Bailiesmills ..	1	0	0
Dromara ..	2	1	1
Interest per Mr. Mebarg	22	10	0
Knockbracken ..	1	15	0
Dervock ..	1	7	8
Bready ..	2	0	0
Faughan ..	1	12	0
Garvagh ..	1	0	0
Newtownards ..	0	10	0
Dr. Martin ..	1	10	0
	£79	2	4

Cr.	£	s.	d.
By Mr. Moore's Life Policy ..	6	2	6
Book for Accounts and Minutes ..	0	1	0
Rev. J. R. Lawson ..	20	0	0
Incidental Expenses— Postage, Circulars, &c...	1	5	0
Rev. A. M. Milligan, Cornwallis, ..	10	0	0
Rev. A. M. Moore, Geelong	30	0	0
Balance to new account ..	11	13	10
	£79	2	4

Widows' and Orphans' Fund.

SUMS RECEIVED DURING THE YEAR.

Dec. 1883.—Mrs. Hopkins, Limavady	£5	0	0
Jan. 1884.—Rev. J. D. Houston, 5th Instalment ..	2	0	0
„ „ —Rev. A. S. Lyons „ ..	2	0	0
April „ —Per Mrs. Brown, Kilraughts Congregation ..	1	10	0
May „ —Ballylaggan Congregation	6	0	0
June „ —The Cooke Family, Derry	100	0	0
„ „ —W. M'Ilhatton, Esq., Philadelphia ..	100	0	0
„ „ —Rev. W. J. Maxwell, 3rd Instalment ..	2	0	0
„ „ —Dr. Martin „ ..	2	0	0
„ „ —Professor Chancellor „ ..	4	0	0
„ „ —Rev. R. Nevin „ ..	3	0	0
„ „ —S. Hamilton, Esq. ..	2	0	0
	£329	10	0

General Financial Statement

For the year ending 31st May, 1884.

Aged Ministers' Fund.

To Cash, Mr. Douglas	£25	0	0	June, '83.—By Balance	£3111	1	4
Mr. Russell	50	0	0	Interest Acct.	154	5	8
June, '84.—To Balance	3250	7	3	Bequest by the late Mr. Joseph Boyd	50	0	0
				Interest Acct.	3	5	5
				Miss Adams' Interest Acct.	6	14	10
	£3325	7	3		£3325	7	3

The Scott Bequest.

To Cash Colonial Mission	£5	0	0	June, '83.—By Balance	£400	0	0
Foreign Mission	5	0	0	Interest Acct.	20	0	0
Congregational Aid	10	0	0				
June, '84.—To Balance	400	0	0				
	£420	0	0		£420	0	0

MISS ADAMS' BEQUEST.

To Foreign Mission	£6	14	10	June, '83.—By Balance	£406	13	0
Congregational Aid	6	14	10	Interest Acct.	20	6	4
Aged Ministers' Fund	6	14	10				
Widow & Orphan ,,	6	14	10				
June, '84.—To Balance	400	0	0				
	£426	19	4		£426	19	4

CONGREGATIONAL AID FUND (HOME MISSION).

To Cash, Secretary	£10	0	0	June, '83.—By Balance	£200	0	0
June, '84.—To Balance	200	0	0	Interest Acct.	10	0	0
	£210	0	0		£210	0	0

WIDOWS' AND ORPHANS' FUND.

June, '84.—To Balance	£611	0	2	June, '83.—By Balance	£545	19	4
				Interest Acct.	27	6	0
				Interest Miss Adams' Acct.	6	14	10
				Subscriptions	31	0	0
	£611	0	2		£611	0	2

Bicentenary Fund.

June, '84.—To Balance	£693	17	8	June, '83.—By Balance	£660	16	11
				Interest Acct.	33	0	9
	£693	17	8		£693	17	8

The Henry Donation.

To Cash Colonial Mission	£16	13	4	June, '83.—By Balance,	£1000	0	0
Foreign Mission	16	13	4	Interest Acct.	50	0	0
Cong. Aid	16	13	4				
June, '84.—To Balance	1000	0	0				
	£1050	0	0		£1050	0	0

General Financial Statement.—Continued.

For the year ending 31st May, 1884.

The Kennedy Donation.

To Foreign Mission	£0	16	8	June, '83.—By Balance	£50	0	0
Colonial Mission	0	16	8	Interest Acct.	2	10	0
Congregational Aid	0	16	8				
June, '84.—To Balance	50	0	0				
	£52	10	0		£52	10	0

The Morrow Legacy.

To Cash Theo. Hall	£2	10	0	June, '83.—By Balance	£50	0	0
June, '84.—To Balance	50	0	0	Interest. Acct.	2	10	0
	£52	10	0		£52	10	0

MANCHESTER TRUSTEES.

To Liverpool Cong.	£19	0	0	June, '83.—By Balance	£412	14	6
Foreign Mission	1	0	0	Interest Acct.	20	12	8
June, '84.—To Balance	413	7	2				
	£433	7	2		£433	7	2

Australian Mission Fund.

June, '84.—To Balance	£396	11	1	June, '83—By Balance	£377	13	5
				Interest Acct.	18	17	8
	£396	11	1		£396	11	1

Education Fund.

To Cash Theo. Hall, &c.	£5	10	0	June, '83.—By Balance	£503	2	0
Beneficiaries	40	0	0	Interest Acct.	29	6	5
June, '84.—To Balance	588	8	5	Theo. Hall Loan and Interest	101	10	0
	£633	18	5		£633	18	5

FOREIGN MISSION FUND.

To Cash Foreign Mission	£2	0	0	June, '83.—By Balance	£40	0	0
June, '84.—To Balance	40	0	0	Interest Acct.	2	0	0
	£42	0	0		£42	0	0

JOS. HENRY'S BEQUEST & KILRAUGHTS CONGREGATION.

June, '84.—To Balance	£213	3	1	June, '83.—By Balance	£204	19	1
				Interest Acct.	8	4	0
	£213	3	1		213	3	1

The Musgrave Donation.

To Foreign Mission	£5	0	0	June, '83.—By Balance	£100	0	0
June, '84.—To Balance	100	0	0	Interest Acct.	5	0	0
	£105	0	0		£105	0	0

DR. CHARLES HURST BEQUEST.

				By Balance now available Two Life Policies for £20 each, subject to the yearly Premium of £16 14 0 ..	£3000	0	0

Church Funds' Balance Sheet,

For the year ending 31st May, 1884.

Assets.				Liabilities.			
May 31.—Mortgages	£7400	1	6	Aged Ministers' Fund	£3250	7	3
Bonds and other Securities	3968	0	9	Henry Donation ..	1000	0	0
Cash in hands	311	11	11	Scott Bequest ..	400	0	0
				Morrow Legacy ..	50	0	0
				Educ. Fund ..	588	8	5
				Musgrave Donation ..	100	0	0
				Australian Miss. Fund ..	396	11	1
				Home Mission Fund ..	200	0	0
				Bicentenary Fund ..	693	17	8
				Joseph Henry's and Kilraughts Cong. Fund ..	213	3	1
				Interest ..	272	19	4
				Foreign Mission Fund ..	40	0	0
				Kennedy's Donation ..	50	0	0
				Manchester Congregation Trust ..	413	7	2
				Miss Adams' Bequest ..	400	0	0
				Widows' & Orphans' Fund	611	0	2
				Dr. Charles Hurst Bequest	3000	0	0
				Two Life Policies for £200 each, £400—subject to Annual Premium of £16 14 0 ..	11679	14	2
	£11679	14	2				

I have examined above, compared with Vouchers, and found all correct.

JAMES REYNOLDS.

ADDRESS BY REV. R. DUNLOP OF THE SCOTTISH DEPUTATION.

MODERATOR, FATHERS, AND BRETHREN—I appear before you as one of the Delegates from the sister Synod in Scotland, to convey to you their cordial, fraternal greetings, and to assure you of their unabated interest in you, and in all that relates to your welfare, and your success in the Lord's work. Though this is the first time I have had the honour to appear on the floor of your Synod, as a Deputy from the Scottish Synod, it is by no means the first time that I have been honoured with an appointment of this kind. My failure to carry out former appointments arose from circumstances over which I had no control, and not from any want of respect or affection for you. I do not forget that I was brought up among you, that I sat as a student of Theology at the feet of venerable fathers of your Synod, who have entered into their rest, and that by one of your Presbyteries I was licensed to preach the Gospel. It would be strange if I did not esteem, and trust, and love your branch of the Reformed Presbyterian Church as my ecclesiastical parent and nurse, though my lines have fallen within the bounds of the Scottish Synod.

The bonds that unite our two Synods are many and strong. We are united in the work of the Redeemer at home and abroad. We display the same banner for truth, and are engaged in the maintenance of the same testimony for Christ's Covenant and Crown. Our attachment has been manifested in a great variety of ways—among others, by means of these annual Synodical deputations. For twenty years past this interchange of deputations has been regularly kept up between the two Synods. During that period a great variety of topics have been discussed by the several deputations; and it can hardly be hoped that a deputation now can steer clear of ground formerly trodden, or present anything of a very fresh or unexpected nature. Nor is this necessary. It may serve the purposes intended, if we can mutually stir up one another by putting in remembrance of those things that are already well known, and most firmly believed among us. It is always our duty and privilege to endeavour to encourage and strengthen one another in the faithful maintenance of our Scriptural principles; and this may be done without any assumption of superior knowledge or greater fidelity.

The Reformed Presbyterian Church, with which we have the honour to be connected, is no modern upstart in the ecclesiastical world. She has a history upon which we can look back with thankfulness and satisfaction. She is no Secession from the Revolution Church of thirty, or even an hundred and fifty years ago; for she never formed a part of that Church, and so cannot be a Secession from it. The Reformed Presbyterian Church claims, and legitimately claims, descent from, and connection with, the Church of the Second Reformation. Through the intervening years, and centuries, she can trace her history back to the times of the Church of the Covenants. On the platform of the Second Reformation she stands, and there she has stood in times of

prosperity, and in times of adversity; in days of hot persecution, as well as in days of outward peace and freedom. Never great in point of numbers, sometimes reduced to a mere handful, yet having obtained help from God, she continues unto this day, despite all the efforts that have been made to annihilate her by force, and notwithstanding all the blandishment frequently brought to bear upon her, and the inducements held out to lead her to resile from her position, and prove recreant to her principles. True, at times some professed adherents have forsaken her fellowship, from one cause or other, in greater or less numbers; but their defection has not been the overthrow of the cause, but, instead, has often been overruled to lead those who were left behind to manifest a greater degree of earnestness and fidelity in the maintenance of their position and principles.

But it is a small matter for a Church to have a history of a few centuries, if that history be not an honourable one, as a record of love, of truth, zeal for God's glory, and fidelity to Scriptural principles. Antiquity, of itself, is a very trifling matter; and lengthened existence may only furnish the greater opportunity for fostering and disseminating error and corruption. There are corrupt churches in existence that are heavy with age; but their antiquity can never counterbalance their deadly errors, and the corrupting influence they have exerted. The long-continued existence of the Church of Rome; and her widely-extended influence, cannot compensate for the soul-destroying errors of that system, or atone for the grievous dishonour done to God, and the terrible wrongs inflicted upon mankind by Popery. Instead, it only aggravates her guilt, and will make her doom the more sudden, complete, and terrible, that the divine forbearance has been so long exercised toward her. So the fact that errors have been long maintained, and corruptions have been long practised, by other sections of the Church, can never be regarded as a mitigation of the offensiveness of these things in the sight of God, much less as furnishing a moral right for that church to continue to hold such errors, and maintain such practices. But for the Reformed Presbyterian Church we can claim not only a lengthened history, but a lofty and honourable one in relation to her testimony on behalf of the claims of Jehovah and His Anointed; her faithful adherence to all revealed truth; her devoted efforts to promote Scriptural purity in doctrine, in worship, and in practice; and her intelligent attachment to all the real attainments of the past. As she claims to stand on the platform of the Second Reformation, so, by all the Scriptural attainments of that period, she has tenaciously held during her entire history. Not only by historical connexion, but also in point of doctrine, the Reformed Presbyterian Church demonstrates her legitimate descent from the Church of the Second Reformation. At that bright portion of the Church's history great prominence was assigned to the doctrine of the supreme authority of the Word of God. The doctrine was faithfully maintained, and earnestly contended for, by the Reformers in all their struggles and conflicts both with the Romish ecclesiastical and the civil authorities of their day. To the unerring standard of the Word they brought the

doctrines, the assumptions and claims, and the practices of the Church of the Rome, and whatever was found to have no Scriptural warrant they at once rejected and condemned. In the regulation of their own system of doctrine, worship, discipline, and government, they sought to be guided solely by the teaching of the Inspired Word. The Lutheran Church on the Continent, and the prelatic Church in England, thought it right to retain what they supposed was not expressly forbidden in the Scriptures. But this course did not satisfy the Scottish Reformers. They rejected everything for which they believed they had no Divine warrant. And by this same principle the Reformed Presbyterian Church still holds, and upon it she acts, in regard to everything connected with her ecclesiastical organization and practice. Indeed this principle is accepted, in theory at least, by all who adopt the Presbyterian standards; but in practice it is often set aside, and the Prelatic and Popish principle, that what is not expressly forbidden in the Scriptures may be introduced and practised, is acted upon instead.

At the period of the Second Reformation Popery and Prelacy were rejected and condemned, and our reforming forefathers pledged themselves by solemn Covenant engagements to endeavour to extirpate these unscriptural and unhallowed systems. They formed a proper estimate of the character of the Papacy as an anti-Christian system—as the great apostacy described in the Word of God. The events that occurred during the persecuting period painfully proved that they also rightly understood the character of Prelacy, as an unscriptural and persecuting system. Presbyterianism was embraced, and maintained, because it was held to be possessed of divine right—because it had a full Scriptural warrant. We continue to adhere to the Covenants of our father, and to abide by their protests against both Popery and Prelacy. We plead for the descending obligation of these Covenants upon the churches and the nation, and testify against the nation and the churches for their neglect and rejection of the Covenants and their gross violation of the principles and spirit of these noble national and ecclesiastical deeds. We thus seek to identify ourselves with the heroes of the Second Reformation, who framed and adopted these Covenants, and with the martyrs who suffered unto death because of adherence to them. And we claim for Presbyterianism, as our forefathers did, that it is of divine right, that it is the only system for which there is a warrant in the Word of God.

Special prominence was given at the period of the Second Reformation to the doctrine of Christ's Headship, both over the Church, and over the nations, in its bearing, on the one hand, on the Church's spiritual independence, and freedom from Erastian control; and, on the other, on the duty of national recognition of the claims of Christ, national subjection to His authority and law, and national countenance and support given to the Church as acts of homage to Christ, the King of Zion and Governor among the nations. Believing that the national Constitution and administration, in lands favoured with the Bible, should be regulated by the law of Christ, our Reforming fore-

fathers not only laboured to secure a Scriptural constitution of civil government, but they strenuously opposed the admission of the known and avowed enemies of Christ, and of the reformed religion, to legislative authority in the kingdom. They acted on the principle that it was both unscriptural and dangerous to admit the open enemies of religion to places of power and trust in a Reformed and Protestant country. No other section of the Church at the present day so fully maintains the doctrine of Christ's Headship, especially in its practical application, as the Reformed Presbyterian Church. Indeed, this doctrine, in its bearing upon the national constitution and administration, and in the proper attitude of the witness for Christ toward the national society, when the claims of Christ may be ignored or disregarded, may be viewed as the distinctive principle of the Reformed Presbyterian Church. We know of no other Church that holds it to be dutiful to maintain a position of separation and dissent from civil institutions, when they are un-Scriptural and anti-Christian. Here our Church stands alone in bearing practical testimony on behalf of Christ's crown rights, and against the dishonour done to Him when His claims are not acknowleged, and when His law is not obeyed by the nation. And we believe that this principle was fully embodied in the Covenants of these lands, as the Covenanters pledged their allegiance to the ruling powers only on the clearly expressed condition of their preservation and defence of the true Reformed religion and liberties of the kingdom.

But while it is generally admitted that the Reformed Presbyterian Church has been useful in its day, and while some are willing to concede that it has an honourable history, we are given to understand that its mission is accomplished, and that its separate existence now is uncalled for and unnecessary. This idea is at times suggested in a spirit of seeming brotherly regard, by those who profess to have great respect and veneration for our Church's principles and contendings, on the alleged ground that we would have a far better field for the dissemination of our principles, and could do more good by uniting with some of the larger and more influential denominations around us, and that in this way we would furnish great help and encouragement to those within the larger bodies who are contending on behalf of the right. There is a plausible side to this kind of reasoning, but it is utterly fallacious. It by no means follows that we would have better opportunities for disseminating our principles, and for doing good, by giving up our separate position, and becoming merged in some of the larger denominations; while it is most unlikely that the taking of such a step would tend to either fit or incline us for the faithful maintenance of principles formerly held. It is hardly to be expected that what would in itself be a step of retrogression could have any other effect than to weaken attachment to principles formerly held, and to promote general laxity and indifference. The history of individuals, and of large sections of Churches, that have abandoned a purer communion for one less pure, and a full Scriptural profession for one less full and Scriptural, is not very reassuring, in

regard to this matter, to those who would desire to maintain their fidelity. That history is, instead, pregnant with lessons of warning to beware of the first step in a course of defection from Scriptural attainments.

But while some who are professedly, or even really, actuated by friendly feelings towards our Church, desire the termination of its separate existence, and, perhaps, its absorption by their own denomination, there are others who cannot and do not conceal their intense dislike to the R. P. Church, and everything about it, and who give expression to their feelings in an outspoken and offensive manner. Nothing would be more gratifying to them than our utter annihilation. Their feelings and prejudices can only be accounted for on the ground that the testimony of the witnesses has always *tormented* them that dwell on the earth. But why should we submit to be either cajoled or frowned out of existence as a separate branch of the Church? We cannot tamely yield to such an issue, unless some immeasurably stronger and more Scriptural and weighty reasons for doing so can be adduced than any that have ever yet been presented.

The question here naturally arises, is there, or is there not, need for the continued existence of the Reformed Presbyterian Church, and the vigorous maintenance of her distinctive principles and testimony? Looking at the state of matters at the present time, and considering modern tendencies, both in ecclesiastical and civil society, there need be no hesitation in maintaining, and declaring in the most emphatic manner possible, that there is not only need, but a growing need, for the continued separate existence of our Church, and for the faithful maintenance, and full and fearless exhibition of our distinctive principles. Upon the consideration of this subject we cannot enter at any length here. A brief reference to one or two points must suffice. It must be obvious to even the moderately thoughtful and observant, if he be only willing to make the admission, that the tendency at the present day, both in ecclesiastical and political matters, is to move farther and farther away from Reformation ground, and Reformation attainments. What is called modern progress and improvement is often nothing less than the abandonment of the Scriptural attainments of the reforming period, and the restoration, so far, of the state of matters that existed in this country previous to the Reformation. Reformation principles and usages are being gradually and rapidly abandoned, and the opposite errors and corruptions are adopted and practised in their stead, even by sections of the Church formerly orthodox in doctrine, and comparatively pure in worship. Hence the need for the existence of a Church that witnesses for the whole attainments of the Covenanted Reformation.

Our Church is still needed to bear testimony on behalf of purity of doctrine and worship, and against prevalent error and unscriptural innovations. The churches of the present day have largely dropped the character of faithful witnesses, owing to the prevalence of false ideas on the subject of Christian charity. It is thought to savour of bigotry and intolerance, to speak against existing errors and corrup-

tions in a sister church, and specially unkind not to throw the mantle of charity over the vagaries of a heretical brother in the same ecclesiastical fellowship. Hence errorists and innovators are emboldened and hardened in their ways and courses. Dangerous views in regard to the historical accuracy, the plenary inspiration, or inspiration in any proper sense, and the divine authority of the sacred Scriptures, are held and promulgated by many in several sections of the Presbyterian Church, and are tolerated by the churches, instead of being strongly discountenanced and condemned. Often every effort is made to shield the offenders, and to palliate and minimise their offences, while in some cases there is the boldest and most confident avowal of sympathy with the erroneous and unscriptural views advanced. Indications are not wanting of a disposition to at least connive at the promulgation of errors by the errorist, and to make the Church capacious enough to contain within its pale errorists of a very pronounced type. At no former period in the history of Presbyterianism, since the Reformation, was there such general fault-finding with our subordinate Scriptural standards, such open hostility shown to their doctrinal teaching, in many points, or such persistent efforts to get rid of them, as Church standards, as is manifested at the present day. Various devices are resorted to in order to attain the end sought. In one case it is attempted by a declaratory statement in regard to the standards; in another by relaxing the Church's terms of subscription to the standards, and in others by urging the preparation of some short creed as a substitute for them. The tendency of all these movements is to lower the sense of obligation upon the Church, arising from the adoption of these standards, as symbols of faith, and ultimately to discard them altogether. And it cannot be doubted that this hostility, more concealed, or more open, arises from a growing unwillingness to be bound by any definite creed and dislike to the great Scriptural truths set forth in our standards. Many a one who is not quite prepared to directly assail the statements of the Word of God, seems to think that he may safely and warrantably assail the doctrines taught in the Bible where they are embodied in the Church's Confession of Faith. Hence men have condemned the Confession of Faith for teaching such doctrines as human depravity, man's moral inability, sovereign election, salvation by free grace, the doctrine of eternal punishment, and other doctrines clearly and emphatically taught in the Word of God. Opposition to the Confession here is virtual opposition to the teaching of the Divine Word.

Corruptions in the worship of God, such as the use of uninspired hymns in praise, instrumental music in worship, liturgical services, and other unwarrantable innovations, are already wide-spread, and are becoming firmly rooted in the practice of the Churches. There are very few branches of the Presbyterian Church, even, that are not either already leavened, or in process of being leavened, with these corruptions. One innovation prepares the way for others; and the success of one attempt makes the innovator more daring, and encourages others to follow his evil example. The barriers are not all

broken down at once. In most cases there is first the clamour for hymns of human composition, then for instrumental music in worship, and then the way is open to plead for a liturgy; and when the safe and Scriptural ground of the necessity for a divine warrant is once abandoned, there is no saying what may be the issue. The door is then opened for the gradual re-introduction of all the superstitious usages and corruptions of Popery. We wait not now to show that these innovations are unwarrantable, because unscriptural. Indeed, it is seldom attempted to be shown that they have a divine warrant, and *it has never been proved* that they have. But what we wish to point out here is that the prevalence of these corruptions, in nearly all sections of the Presbyterian Church, is an evidence of the need for our continued separate existence, and a powerful argument on behalf of our continuing to bear a faithful testimony for Scriptural purity in the worship of God. By doing so we will show fidelity to our Master, and be a means of encouraging and strengthening those within the Churches referred to who are struggling for the cause of truth and purity.

Our Church is still needed, and needed now more than ever, to testify on behalf of Christ's claims upon the nations, as Prince of the kings of the earth, against the dishonour done to Him by casting off his Covenant, and against the atheistic principles that now so largely prevail in political matters. At the Revolution settlement, our forefathers testified against the anti-Christian character of the constitution of these lands. Though several changes have taken place since then, these have been all for the worse, so far as the claims of Christ upon the nation are concerned. According to the testimony of the present Prime Minister, by the passing of the Roman Catholic Emancipation Act, the Protestantism of the Constitution was given up; by the admission of Jews to Parliament the Christianity of the Constitution was cast aside, and all that remained was the narrow ledge of Theism. We know the persistent and repeated attempts made to break down this narrow ledge, and to leave our Constitution simply atheistic. The Prime Minister has more than once declared that he fully accepts the principle that there should be an "absolute separation between civil duty and religious belief;" and this is the popular principle in politics at the present time. Are we prepared to accept the principle that politics have nothing to do with religion, and that religion has nothing to do with politics? Is this principle not directly antagonistic to the teaching of Scripture in regard to the claims of Christ upon nations and their rulers, and their duty to Him as King of Nations? Yet men tell us that now is the time for us to drop our political dissent, and leave off our political inaction, and unite with them in sending in good men to Parliament. There never was a greater fallacy and delusion than that involved in the cry about sending in good men to Parliament. Why, we suppose the bulk of the religious people in these lands have been sending, as they imagined, good men to Parliament for centuries past; and what has been the result? Why, that politics have become completely secularized, and

that the nation is farther away than ever from a Scriptural platform, and farther removed from doing homage to Christ, as the nation's king. There is no subject more likely to warp the judgment of even good men than politics, or to make them more inconsistent with themselves than political partizanship. The utterances of the eminent Charles Haddon Spurgeon, in connection with the first election of the notorious atheist, Bradlaugh, were too striking and too sad, as coming from a Christian man, to be too readily forgotten. And yet this same Spurgeon, in his commentary on one of the Psalms, has the following :—"Atheism is the mother of anarchy; the reigning power of God, exhibited in true religion, is the only security for a human commonwealth. A belief in God is the foundation and corner-stone of a well-ordered State." As a commentator, Spurgeon is here all but a Reformed Presbyterian; while, as a political partizan, he espoused the cause of the atheist.

Moderator, Fathers, and Brethren—There is still need for the practical protest of our Church against a Christless and godless civil constitution and administration. Let us hold fast that which we have. Let us stand firmly by all those Scriptural principles, for holding which the martyrs, in days of persecution, were called to shed their precious blood. Let us show that we are one in principle, and in practice, too, with the men whom Claverhouse could not subdue, whom twenty-eight years of bloody persecution could not utterly exterminate. The fewness of our numbers, or the unpopularity of our principles in this age of loose tendencies, does not detract from the value of these principles, or prove our position to be unscriptural. *We* may prove false to these principles; *we* may cease to hold fast that which we have, and so lose *our crown*; but, however it may be with us, these principles shall yet assuredly triumph, because they are the principles of eternal truth, and have special respect to the kingdom and glory of Him of whom it is declared, "All kings shall fall down before Him; all nations shall serve Him." "And blessed be His glorious name for ever; and let the whole earth be filled with His glory."

ADDRESS BY MR. SEMPLE OF THE SCOTTISH DEPUTATION.

Moderator, Fathers, and Brethren—It is now twenty-one years since friendly relations were renewed between this Synod and the Synod which I have now the honour to represent; and, as one of the deputation appointed this year, I beg to tender to you the cordial greetings of the anti-Popish, anti-Prelatic, anti-Erastian, anti-Sectarian, True, Reformed, Presbyterian, Covenanted Church of Christ in Scotland.

Sir, this is the Church which I represent, and these are the terms which the noble Renwick employed to describe the wasted remnant in his day, and I am happy to say that these terms are applicable still to the remnant which remains at the present time. I wish here to observe, that, in so far as this Synod embraces the Testimony, and acts

out the principles embodied therein, these terms apply to you also; yes, brethren, to you also; and I trust you will ever be grateful to God for the precious heritage of Gospel truth bequeathed to you through the labours of Cunningham, Livingston, and Boyd, men whose memories ought to be enshrined in the heart of every Reformed Presbyterian in Ireland.

Sir, it is with us a ground of gratitude to God, and, I suppose, with you also, that the Bible still stands at the head of our terms of communion, the only infallible standard of faith and practice; and that this Bible has not been exchanged for the flickering light of inner consciousness, about which we have heard so much of late. No wonder the Rev. James Dick, in an able article on this subject, expressed surprise, that "these gentlemen should take their texts from the Bible," while propounding a theory revolting to the best feelings of the Christian heart. Is it possible, sir, that there is a Christian under heaven prepared to part with the Bible, and yield himself up to the findings of his own inner consciousness? The supposition is monstrous in the extreme.

We have also to thank God and take courage, from the fact that all our ministers are sound in the faith. The leaven of Arminian doctrine finds no place in our pulpits, and the Gospel of the grace of God is preached in all its fulness and freeness, and, we hope, "with the Holy Ghost sent down from heaven."

It is matter of rejoicing that the worship of God is observed in Scriptural simplicity and purity. The rage for human hymns and instruments of music, is not once named among us, as becometh those who are guided by the Word, and it seems to us a problem of difficult solution how learned and godly men should prefer human hymns to the effusions of the Holy Ghost in the Book of Psalms. Sir, I cannot explain this on Christian principles, and, therefore, must leave it to some Doctor of Divinity to solve the mystery.

In regard to our Covenants, National and Solemn League, I have to say that, in common with yourselves, we continue to adhere to them; they are embodied in our terms of communion, and sealing ordinances are dispensed on the footing of them. This is considered by some to supersede the necessity for any formal bond of adherence; others think a bond of this nature desirable at the present time, and thus, some diversity of opinion obtains in this matter, on which account it was deemed expedient at last meeting of Synod not to move in this direction. It is to be hoped, however, that God may give us one heart, and one way, concerning this, at some future period.

Moderator, there is one question of absorbing interest at present in Scotland, that is, the question of Disestablishment. Two large and powerful bodies are ranged in opposition to each other on this question. There are the Voluntaries on one side, and the supporters of the existing Establishment on the other. Between these two stands a small body, diverse from both, and occupying ground peculiar to herself; this is the Reformed Presbyterian Church. The Voluntaries are seeking the annihilation of the Established Church, as an estab-

lishment, and the weapon they employ for this purpose is the proscription of all establishments, both good and bad, Scriptural and unscriptural, true and false; all are to be buried in one grave, never more to see the light. Now, this weapon is regarded by the testimony of the small body as unscriptural, and therefore unlawful.

On the other hand, the supporters of the Establishment plead for its continued existence, on the ground of Christ's Headship over the nations. But the Testimony of the small body maintains that this Headship was compromised in the Revolution Settlement, on which the Establishment is based, and, consequently, the ground is swept from beneath their feet. It is also maintained, that in terms of the Alliance at the Revolution, the liberty of the Establishment was sold into the hands of the State, by being placed under Erastian restrictions, of which the Disruption of 1843 was a remarkable evidence. While, therefore, holding firmly Christ's Headship over the nations, and national subjection to Him, the testimony of the small body condemns the application which has been made of this principle by the Establishment ever since the Revolution. Now, sir, I think it must be evident that the small body cannot join in the war cry of any of the contending parties, but must hold tenaciously the ground peculiar to herself, the ground of the second Reformation, and respectfully invite all parties to return to this ground, as a sure and safe basis for further reformation, and for healing the breaches with which the land shakes.

Moderator, at this stage it may not be out of place to mention some steps of reform indicated by the Testimony of the small body to the Establishment. These are seven in number, but I shall mention only the first, because it only has a direct bearing on the point in hand. It consists of two parts, and is the following:—"She should renounce her connection with the State, until it shall be reformed agreeably to the Word of God, and employ such exertions as are competent to her for effecting a thorough reformation in the civil institutions of these lands." Now, the first part of this suggestion is, Disestablishment by the Church's own act, on the ground that her ally is destitute of the character which would warrant the alliance, and the terms of it are inconsistent with spiritual independence. The second part involves the principle of non-incorporation with the civil constitution, this being the competent means in the circumstances of the case. Sir, I have the conviction that, if the Church of Scotland would comply with the points in this suggestion, it would exert a more potent influence on the counsels of Britain than all the bills that could be introduced into Parliament for a hundred years to come. Still this suggestion is not final; no, it is only a step of reform, a transition step, toward something higher and better, that is, a Christian Reformed Church united to a Christian Reformed State, and both acting in harmony for the glory of God, the honour of the Saviour, and the happiness of man. This is the sublime ideal of the Reformed Presbyterian Testimony, and will yet be a glorious fact in the experience of a converted and renovated world. "The Lord hasten it in his time!"

CORRESPONDENCE WITH THE AMERICAN SYNOD.

To the Synod of the R. P. Church in the United States of North America.

DEAR BRETHREN—It affords us genuine satisfaction to be the medium of conveying to you the fraternal greetings of the Reformed Presbyterian Church of Ireland.

The ties which bind us together are numerous and strong. A common lineage, a common creed, a common work, and mutual affection, these are only some of the bonds which, more potent than magnetic cables, stretch across the ocean, and make us one in a sense the highest and most enduring in its character. This relationship, so intimate and interesting, we can realize and appreciate. We rejoice in your prosperity, we sympathize in your adversity. Our hearts desire and prayer is that the Angel of the Covenant may be a wall of fire around you, and the glory in the midst of you, that His Spirit may rest upon your ministers and people, and that every one be honoured to do much for the glory of that name which is above every name, and for the establishment of that kingdom which is righteousness and peace, and joy, throughout your land.

On glancing over the record of your Zion during the past year we are concerned to find that shadows not a few have been blended with her history. No doubt this is ever the experience of the Church on earth, and it is a glorious truth that all, even the dark things, work together for good, alike to the Christian and to the Church of Christ. Nevertheless, affliction for the present is not joyous but grievous, and the tidings of your affliction has moved our hearts and evoked sympathy. We make special reference to the decease of Doctor Wylie and of Doctor Beattie, the one a leader in the Church at home, the other a father in the mission field. They were both men of talent, of learning, and of burning zeal for the Master's glory, and both were more than ordinarily successful as workers in the vineyard. The praise of both is in the churches—both were known and beloved on this side the ocean. Their work was done and well done. They have heard the Master's call, and have entered on the higher service above. May a double portion of their spirit rest on us who still remain on earth, that we too may be found faithful in the day of His appearing! But while in your history lights and shadows have been blended, we rejoice to find that the lights predominate. Your college and your seminary continue to flourish, the number of your pastors and other workers is still increasing, your cords are being lengthened and your stakes strengthened. Your efforts in the great work of National Reform are being put forth with unabated courage. Your missionary work at home and in the foreign fields is sustained with liberal hand and prosecuted with ardour and success. The report of these things to us is good news from a far country.

Turning our thoughts homeward, we find that during the past year our experience in its broad outlines has been similar to your own. We, too, have had our sorrows and our joys. Our ministerial ranks, already sadly thinned, have been yet further weakened by the hand of

death. The Revs. William Russell and James Brown are no longer with us in the flesh. Differing in part—the former had attained a good old age, the latter was but in the prime of life—they had various features of similarity. They were both richly endowed by nature and by grace, both were able ministers of the New Testament, and both were men greatly beloved. We miss their presence, and we mourn their departure. But we yield submission to the will of Him who holds the stars in His right hand. He doeth all things well. He can and will supply their place. Our loss is their gain. For the spirit which they displayed, for the character which they possessed, for the work which they achieved we bless God, and in these we find an inspiration to increased devotion to the cause of Him who is their and our adored Lord.

But while the Father's rod has been laid upon us in afflictive dispensations such as these, with grateful hearts we recognize tokens not a few of the divine favour and of the Master's blessing resting on our Zion.

In answer, we believe, to united and special supplication at the throne of grace, there has been an increased influx of students to our theological hall. Two students have been licensed and one brother, who had been laid aside by indisposition, has been enabled to resume the duties of the ministry.

In regard to our work at home and in the mission field we have nothing special to report. Our various schemes, religious and benevolent, are in healthy operation, and our missionaries, in the face of difficulty and peril, continue at their post, and labour with a noble courage and devotion, and with the clearest evidence of divine co-operation and of the approval of the Master.

The outlook in our land at the present time is ominous. The nation gives no sign of repentance for unfaithfulness and sin, or of recognition of the claims of Christ and His laws. Popery disguised and avowed is making progress in Britain. The government, in various ways, favours and sustains the man of sin. By a proposed extension of the franchise it is designed to give increased political power to men who are hostile to civil and religious liberty. Times of peril and trial may be near at hand. But God reigns, and be it ours to rejoice. This land of reformers, this land of Bibles, of Christians and of missionary heroes, this land which with all its sins has been a source of countless blessings to the world, is precious in His sight, and we are persuaded will never again be crushed beneath the heel of anti-Christ. The kingdom of our Lord and Saviour is coming, and shall come. The darkness which hovers over the earth shall flee away. For that glorious consummation we labour and we pray, assured that one day

> Men shall be blessed in Him, and blest
> All nations shall Him call.

We are, dear brethren, yours in Christ,

By order of Synod,

R. Nevin.
R. A. M'Farlane. } *Committee.*

LETTER TO THE SYNOD IN IRELAND.

Northwood, Ohio, June 2, 1884.

To the Synod of the Reformed Presbyterian Church in Ireland.

Dear Brethren—Your kind fraternal letter, read at our present meeting, has come to us as a message both of sympathy and hope, which we all felt to be peculiarly refreshing. Your kindly notice and congratulations upon the state of different parts of our Church work we accept with the utmost cordiality, whilst your sympathy with us in the losses we have recently sustained has cheered our spirit, and made our sorrows sit more lightly.

It is, therefore, dear brethren, suitable and becoming that we first of all reciprocate your kind feeling and your expression of interest in us and our condition, by sympathizing with you on the losses which you have sustained in the removal by death of some of your most esteemed ministers, as also in respect of other difficulties to which your letter refers, which have been pressing upon you for some time past. To lose such men as you mention, when apparently they could so ill be spared, must have had a depressing and disheartening influence on your minds, and we can readily conceive how earnestly the prayer would be uttered, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Still we rejoice that your experience has been that the darkest hour is before the dawn, of which you have already a proof in the increased number of students and licentiates pressing forward promptly to fill up the gaps lately made in your ministerial ranks. We joy and rejoice with you in this belief, and pray that all your anxieties and fears may pass away as the Church's Head fulfils to you His promise, "I will make darkness light before them, and crooked things straight; those things I will do to them, and not forsake them."

But to speak of ourselves. We also have been subjected to similar trials. Five of our ministers have been removed during the past year. In addition to the two referred to in your letter, Dr. S. O. Wylie and Dr. Joseph Beattie, we have suffered the loss of Revs. J. M. Beattie, Robert Shields, and Joseph Hunter. Of these brethren Dr. Wylie will long be remembered from his intimate and long-continued connection with our Foreign Mission, and the prominent place he filled in connection with our work of Covenanting in 1871, as well as the wisdom, strength, and fidelity he displayed in every public measure, and in all departments of Church work. Dr. Beattie also was identified with our Foreign Mission from the first inception in 1856, and in the manifold services which he rendered in that field had obtained a name among Christ's most notable worthies. Of the other brethren we have mentioned as having passed away from amongst us during the past year, it can be truly said that they were not less faithful and zealous and laborious in the Master's work, and were, in their several spheres, honoured with much usefulness, so that we cherish the confident belief that to them also it has been said, "Well done, good and faithful servants."

Next to the loss we have sustained by the removal of these brethren has been the affliction laid upon our Professor of Systematic Theology, Dr. J. R. W. Sloane, who has been thereby incapacitated for the performances of the duties of the seminary for many months during the past season. We had at one time almost despaired of his life, but God has had mercy on him and on us, and in answer to earnest and sustained prayer, has so far restored his health that he is able to be at our present meeting, and the glad hope is now entertained that at the opening of the seminary next autumn he may be able to resume the full discharge of those duties which he has so efficiently and acceptably performed in the past.

In connection with the affliction laid upon Dr. Sloane, we have also had another trial in the dangerous illness of Dr. A. M. Milligan, one of our most active labourers in different departments of Christ's work. Having acted for some time as substitute for Dr. Sloane in the seminary, and having at the same time attended to his pastoral labours in a large congregation, he seems to have over-tasked his strength, and in consequence has been disabled for active work for some months past. There is, however, a good hope in his case also, that in answer to prayer his eminently useful life may be spared. We regret also in this connection to have to state that two of our younger ministers, Rev. A. D. Crowe and Rev. J. L. Pinkerton, have been for some time past in such a feeble state of health as to have been compelled to cease from public labours, at least for the present.

In happy contrast, however, with these afflictions which we have been called to endure, through the active force of sympathy among the members of Christ's living body, we have to record much prosperity and many evidences of divine favour in almost every department of Christian work, which as a Church we have been prosecuting. In our seminary twenty-one theological students have been in training for the work of the ministry, nine in the first year, the largest number we have ever had heretofore in any one year. Our college also has been more largely attended during the past than in any previous year, and the faculty and staff of professors have been so increased and strengthened as to hold out the prospect of very great efficiency in the future. By the blessing of the Church's Head our college and seminary have been among the chiefest of those instrumentalities which have been effectual in promoting, of late years, the success of our Church in her different spheres of operation.

Our work among the freedmen in the south has also been yielding gratifying results, and is accomplishing more and more every year the end contemplated, namely, the emancipation from spiritual thraldom of those who have been hitherto the slaves of Satan, a bondage more horrible than anything which they have endured at the hands of man. In San Francisco also, and in many of our city congregations, the condition of the poor heathen strangers from China commands much attention, and much patient Christian effort has been put forth in their behalf, not without some encouraging success.

The steady progress of our mission work in Syria, now greatly en-

larged by a branch established in Cilicia, you know; and by the trials you have experienced in your own field, and in which you have our heartfelt sympathy, you will understand the joy we feel in having from time to time barriers swept away, difficulties removed, and our way made plain before us. To our people here our foreign mission has proved a signal blessing, quickening their spiritual life, increasing their interest in the progress of the Redeemer's kingdom, stirring up a spirit of prayer, and enlarging their liberality in devoting of their substance to God.

Our efforts in national reform also were never so fully prosecuted as they have been during the past year, or with so many gratifying results. Not only have we through this work been enabled more extensively to reach the public mind and conscience with the great truths of our testimony, but we have caused our voice to be heard and our influence felt in relation to many great religious and social questions of the day, such as temperance, the duty and importance of public national observance of the Sabbath, and the relation of society in all its aspects to God and his moral government. These, and such as these, are questions with us now coming into prominence more and more every year, and we hope and believe that a sounder and healthier public sentiment is being steadily though slowly attained, giving augury of a brighter day in the future than it has yet been our experience to realize.

In conclusion, brethren, while conveying to you our most loving, fraternal regards, as "companions with you in tribulation and in the kingdom and patience of Jesus Christ," we feel how needful for us and for you the exhortation, "And let us not be weary in well-doing, for in due season we shall reap if we faint not."

JAMES KENNEDY.
H. W. REED.
A. KILPATRICK.
JAMES SERVICE.
JAMES MCCARTNEY.
} *Committee.*

RULES AND REGULATIONS

OF THE FUND FOR WIDOWS AND ORPHANS OF MINISTERS IN THE REFORMED PRESBYTERIAN CHURCH, IRELAND.

1.—The Capital shall be formed from entrance premiums, annual fees, donations, legacies, subscriptions, and any other available sources.

2.—The capital and monies of the Fund (so far as the exigencies of the Fund may not call for the immediate application or expenditure thereof), shall be invested either on real or heritable securities, or in the public stocks or funds, savings banks, or Government Securities, or other such investments as the Committee shall deem safe.

3.—All monies shall be invested in the name of the Trustees and shall be under the management of the Committee appointed by Synod.

4—The Fund shall be for the exclusive benefit of the Widows and Orphans of Ministers of the Reformed Presbyterian Church in Ireland. All Ministers and Missionaries (ordained Ministers) of the R. P. Church in Ireland shall be eligible to qualify under the Rules of the Fund; but members and annuitants shall not forfeit their claim by removal to another land if they still hold connection with this Synod, or with a sister R. P. Synod, and conform to the other Rules of the Fund.

5.—To establish a claim in favour of his Widow and Orphan or Orphans in the event of his death, each applicant shall pay to the Fund, within five years, the sum of £20. This sum shall be paid in any of the following modes:—At one payment on entrance, or in five yearly instalments of £4 each, or in ten half-yearly instalments of £2.

6.—After the expiration of five years from date of entrance, each member shall be required to subscribe an annual fee of one pound. This annual fee shall be payable on the first of May, and any member failing to forward it within one month after said date shall pay a fine of 1s for each month until payment be made. Any member neglecting payment of his annual fee, or of instalment of premium unpaid, for three full years, shall from that time cease to be a member, and shall have no claim to the money which he has paid into the Fund, and shall forfeit all privileges whatsoever arising from it, unless and until payment of all arrears be made, with interest at 5 per cent.

7.—A minister who has not qualified within one year from the date of his ordination shall be required, if he desires afterwards to join the Fund, to pay, in addition to the entrance premium of £20, interest at the rate of 5 per cent. per annum on the amount he would have paid had he subscribed during the first year of his ministry on the second mode of payment. But no such minister shall be permitted to join the Fund when suffering from what proves to be his last illness.

8.—If a member shall contract a second marriage, he shall pay to the Fund £10 in two instalments, the whole to be paid within one year from date of marriage. The annual fee will not be required during said year.

9.—When a member shall have become a beneficiary of the Aged Ministers' Fund, his annual subscription to the Widows' and Orphans' Fund shall be reduced by one-half.

10.—If a member shall die before he has paid the full amount of entrance premium, the Committee shall deduct and retain an amount equal to one-third of the balance of the subscription remaining unpaid from each of the first three payments, due to the annuitants.

11.—Should any Minister or Missionary, who has qualified under the Fund, cease to be a minister of the R. P. Church, by voluntary act, or by the sentence of a court of competent jurisdiction, he shall, in the first case, absolutely forfeit all claim on the Fund. In the second case, his rights shall be in abeyance during his suspension, but shall, on the payment of a fine, equal to the loss the Fund has sustained by his lapsed contributions, revive on restoration.

12.—Widows under the Fund are the relicts of Ministers or Missionaries who have subscribed the amount, or part of the amount, required under Rule 5, and were Ministers or Missionaries of the Reformed Presbyterian Church at the time of their death. They shall be entitled to participate in the benefits of the Fund only during widowhood, chastity, and membership of the R. P. Church.

13.—No child shall be considered an Orphan for the purpose of being entitled to benefit under the Fund after he or she shall have attained his or her sixteenth year.

14.—The highest sum payable to any one family shall not exceed £60.

15.—The highest annual amount payable to any Widow entitled under the Rules of the Fund shall be £30. And the highest annual amount payable to any Orphan so entitled shall be £15. Where there is a Widow and Orphans, the following shall be the highest scale of payment :—

To a Widow and one Orphan,	£40	To a Widow and four Orphans,	£55
,, two Orphans,	46	,, five ,,	58
,, three ,,	51	,, six ,,	60

Where there is an Orphan or Orphans and no Widow, the following is the highest scale :—

To one Orphan, ...	£15	To four Orphans, ...	£39
,, two Orphans, ...	24	,, five ,, ...	45
,, three ,, ...	32	,, six ,, ...	50

16.—The portion of the annual revenue available for annuities shall be the entire interest of the capital for the time being, together with not more than 75 per cent. of the annual subscriptions of members for the year. The entrance premium, in whatsoever way paid, shall not be drawn upon for any purpose, but shall all be capitalized. Any surplus of the annual produce remaining, after paying all just claims, shall be added to the capital of the Fund.

17.—The annuities shall be payable half-yearly—on the 1st of May and the 1st of November. The first payment shall be made at the term next after the death of the member. The last in favour of an Orphan at the term immediately following his or her death, or attainment of the age of sixteen years. The last in favour of a Widow at the term immediately preceding her re-marriage, or following her death.

18.—Annuitants must produce, when required, the following certificates :—1st. Certificate of the death of a member. 2nd. Certificate attesting that the Widow is alive, is in the membership of the R. P. Church, and remains unmarried. 3rd. Certificate of the existence of children under sixteen years of age, and of the date of each child's birth.

19.—If both parents be dead, the Committee shall pay the annuity or annuities due to the guardians of the Orphans, or to the acting

ers or administrators of the deceased member, or any one of persons. If there be no such person authorized by deceased's l to give a valid discharge for the payment of the annuity or annui-s, the Committee shall appoint such trustworthy person as in their discretion they may deem suitable to expend the money for the benefit of the Orphan or Orphans, and the receipt of such person shall be a valid discharge, and the committee shall not be accountable for the application of the annuity.

20.—If a Widow who is an annuitant shall become a lunatic, or of unsound mind, and incapable of managing her own affairs, the Committee shall pay her annuity to such person or persons as they, in their discretion, shall deem suitable to have the care of the annuitant, or the management of her affairs; and the receipt of such person or persons thall be a sufficient discharge, and the Committee shall not be accountable for the application of the annuity.

21.—All payments accruing to a Widow under these Rules shall be for her sole and separate use, without power of alienating, charging, or anticipating the same, and shall be paid as they become due to herself only, and her receipt alone shall be a good discharge for the same.

22.—These Rules are not to make any contract, legal or equitable, entitling any annuitant to any fixed annual sum; and annuitants shall not have any claim against the Synod, or against the Committee or Trustees, individually or collectively; nor is any personal liability incurred by those administering the Fund.

23.—The administration of the Fund shall be in the hands of a Committee appointed by Synod. The Committee shall consist of one Minister and one Elder from each Presbytery. The two last on the roll shall retire annually, but may be re-elected—five to form a quorum, of whom not less than three shall be members of the Committee of Management appointed by Synod. Any donor of £50, if a member of the Church, shall be a life member of the Committee.

24.—The Treasurer and Secretary shall be *ex-officio* members of the Committee. The Secretary shall keep correct minutes of the meetings in books provided for the purpose, and have the entry of the proceedings duly authenticated by the signature of the Chairman. He shall keep a register of the members, and the members' and annuitants' address book. He shall prepare the annual report of the Fund and the balance sheet, and generally do all other business which may be incidental to the conducting of the scheme. In case of his sickness or unavoidable absence, the Committee shall appoint another Secretary, who shall in the meantime discharge all the duties of the office.

25.—The Committee shall lay before the Synod at its annual meeting a full report of their accounts and transactions throughout the year, which report shall be published in the minutes of Synod.

26.—There shall be a yearly audit of the accounts by auditors appointed by Synod, who shall examine the securities, and furnish to

the Committee a valuation of the same, on the 1st day of May each year, and who shall examine the receipts, vouchers, &c., in a most thorough manner, and furnish all to the Committee, who shall embody the same in their report to the Synod. The Secretary of the Committee shall at all times have the books open to the inspection of any member of the Fund, or to any subscriber to it.

27.—In addition to the yearly audit, there shall be a periodical revision of the income and expenditure of the Fund, every six years, by a duly qualified actuary. And the capital shall not be allowed to accumulate to an undue amount; but should the actuary at any such investigation report a surplus, the Synod shall, under his advice, consider whether any addition, and if any how much, may be made to the annuities of the Widows and Orphans of deceased members. No change shall be made in the annuities, except on actuarial advice and Synodical authority.

28.—Any alteration in these Rules may be made only by Synod. If the Committee of Management recommend any change, it must be printed and put within the reach of the members on the morning of second day of the Synodical meeting, and not earlier than the third day of meeting it may be discussed and determined. But any member of Synod desiring any change must table the alteration proposed, and while it may be explained shall not be discussed, but remain a notice of motion till the meeeting of Synod next following that in which it is tabled. Except in accordance with this Rule, no exceptional case can be brought forward under any circumstances whatever.

The above Rules and Regulations were adopted by Synod at its Meeting in Belfast in June, 1882.

ALEXANDER STAVELY LYONS,
SECRETARY.

R. P. Manse, Newry.

CAUSES OF THANKSGIVING.

1. We thank God the Father for His everlasting love and sovereign grace; for the unspeakable gift of His only-begotten Son, who can worthily reveal and communicate the blessings of that love to sinners; and for the promise of the Holy Spirit, who can give life from the dead, and give it more abundantly.

2. We rejoice that in the Holy Scriptures we have a light which, in a moral and spiritual sense, is one shining in a dark place. We rejoice in its plenary inspiration, which brings us face to face, not with the mere wisdom of man, but with the wisdom and authority of the Infinite and Eternal Jehovah. We rejoice in the individual and national elevation which has resulted from this all-regulative rule already, and we anticipate with joy and gratitude the fulfilment of the divine promise of its greater triumphs in this respect in the latter-day glory of the Church.

3. We ought to praise the Lord that we have heard the glad tidings

of the Gospel; that we have had so many encouragements to believe in Jesus Christ, and to live for ever; that we have enjoyed the inestimable blessings, denied to many others, of parental training and Christian conference, which were calculated to convey or deepen spiritual impressions of a beneficial character; that we have had transmitted to us, by men of grace and heroism in the past, a heritage of blood-bought liberties, blood-sealed Covenanted truths, and divinely-appointed ordinances, which were made instrumental in bestowing that strength upon Christ's witnesses, by which they endured the time of trial, and by which the ordinances themselves were the more approved and made to endure among us even until now; and that the members of our Church are not only content with a pure administration of divine ordinances, but scorn and deplore the existence of unscriptural novelties, and trust only in the efficacious but sovereign grace of the Divine Spirit.

4. We rejoice that great progress is reported from time to time in almost every one of the many fields already occupied by missionary enterprise, and that the growing Christian benevolence of the Church of Christ contemplates the occupation of so many more; that the indirect effects of Christian missions are almost as striking as the direct, there being not only hundreds of thousands brought by profession into the Gospel kingdom, but the intellect of whole countries being quickened by very opposition to Christianity to inquire more earnestly into the general subject of religion, and multitudes having thereby lost all faith in their old idolatries, and being apparently in danger of falling for a time into an atheistic materialism, disseminated sedulously by Satan's missionaries from professedly Christian lands. We rejoice that profound and systematic consultation by Churches and Christian Alliances, about the interests of humanity abroad, is quickening attention to evils at home, and that the whole work and labour of love among the heathen is re-acting most graciously on the Christian Church, deepening faith, hope, love, joy, patience, and every other Christian grace, thus paying back the Church in the currency of heaven for every contribution of the coin of earth.

5. It is a matter of devout gratitude that the Temperance Reformation is making so great progress; that this cause of God and man is being pleaded with an energy and an urgency which statesmen can no longer afford to trifle with; that the young of all ranks are being won in perhaps a great majority to take up what is at once the prudent, the generous, and the effective position of total abstinence from intoxicating drinks, thus suggesting the hope that intemperance, with all its certainly indescribable horrors, will at length die a natural death; and that public opinion in regard to the whole question of Temperance is becoming higher in its tone from year to year.

6. We ought to be thankful for the blessing of peace. The empire has so long enjoyed exemption from exhausting wars, by which the populations of many other countries have suffered, that we may be tempted to look on this exemption as a mere matter of course, instead of attributing it to the kindness of an all-controlling Providence. We

ought also to be thankful for our ecclesiastical peace, and for the great measure of brotherly love prevailing among us.

7. We would also praise the Lord for His goodness in temporal things; for the promise He is giving of an abundant harvest, notwithstanding our practical forgetfulness of what we owed to Him for the many harvests that are past, notwithstanding, too, our murmurings that He did not give us more than was good for us, and our sinful contentment, at the same time, with our spiritual leanness and poverty; and for all the mercy which he has been showing to the unrighteousness of merely verbal thanksgiving on the part of many intelligent and influential Christians. Let us praise Him in heart, and by obedience to His law of Christian liberality, remembering to open our hand worthily to our poor brethren, especially our brethren in Christ, and to the still struggling and needy cause of our enthroned Redeemer.